

SANSKRIT GRAMMAR

● FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

MAX MULLER.

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P R E F A C E.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flechia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native

grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Sārasvatī Prakriyā, and the Mādhaviyā-dhātu-vṛtti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens,† but by hundredst

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class, and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect, that corresponding to the Aorist, Aorist, and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story, and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite.

† In the University of Leipzig alone, as many as twenty five pupils attend the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology.

I only wish it to be understood that where I have left out rules or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus to mention one or two cases when giving the rules on the employment of the suffixes *rat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *rat* instead of *mat*. I did so partly because there are very few bases ending in *m* partly because if a word like *kim-vān* should occur it would be easy to discover the reason why here too *v* was preferred to *m* viz in order to avoid the clashing of two *m*'s. Again when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pan III 1, 8, 3 viz that bases ending in *m* are not allowed to form denominatives. It is true, no doubt that the omission of such rules or exceptions may be said to involve an actual misrepresentation and that a pupil might be misled to form such words as *kim mān* and *kim yati*. But this cannot be avoided in an elementary grammar, and the student who is likely to come in contact with such recondite forms will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there as for instance in § 103 a few extracts are introduced from Pāṇini, simply in order to give to the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 467 are given, as everybody will see for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *ī* from § 220 to § 226,

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμωσται τις μᾶλλον ἢ μιμῆσται* but I feel that I may say, यत्ने कृते यदि न सिध्यति कोऽत्र दोषः, and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India it would be ungrateful were I not to acknowledge as fully, the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties and in lighting up, if I may say so the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has if students had been obliged to learn their grammar from Forster or Colebrooke and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar for he informs us that the first

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta Kaumudī* by Śrī Taranātha tarkavācāśpati there are two misprints which seriously disturb the order of the rules on the proper declension of nouns in 1 and 11. On page 136 l 7 read श्रीयह instead of श्रीयह, this is corrected in the *Corrigenda* and the right reading is found in the old edition. On the same page l 13 insert न after विना, or join विनास्त्रीयोपपन्न

printed sheet of his work was destroyed by fire in 1795 The whole grammar however was not published till 1808 In the mean time Forster had finished his grammar and had actually delivered his MS to the Council of the College of Fort William in 1804 But it was not published till 1810 The first part of Colebrooke's grammar was published in 1805 and therefore stands first in point of time of publication Unfortunately it was not finished because the grammars of Forster and Carey were then in course of publication and would as Colebrooke imagined supply the deficient part of his own Carey's grammar was published in 1806 Among these four publications which as first attempts at making the ancient language of India accessible to European scholars deserve the highest credit Colebrooke's grammar is *facile princeps* It is derived at first hand from the best native grammars and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished

I owe most indeed to Colebrooke and Bopp but I have derived many useful hints from other grammars also There are some portions of Wilson's grammar which show that he consulted native grammarians and the fact that he possessed the remaining portion of Colebrooke's MS gave to his list of verbs with the exception of the *Bhū class* which was published by Colebrooke a peculiar interest Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhartṛṃjīśikṣitā and his smaller grammars too published both in German and in English have rendered good service to the cause of sound scholarship There are besides the grammars of Boller in German of Oppert in French of Westergaard in Danish of Flechia in Italian each supplying something that could not be found elsewhere and containing suggestions many of which have proved useful to the writer of the present grammar

* See Wilson's Sanskrit and English Dictionary first edition Preface p xlv

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and, when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory

result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case, and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar, but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before, but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जग् *jāgr*, which forms its Aorist by adding इष *isham*, इ *i*, इत् *it*. Here the simplest rule would be that final ऋ *ri* before इष *isham* becomes र *r* (Pān. VI 1, 77). This, however, is prevented by another rule which requires that final ऋ *ri* should take Guna before इष *isham* (Pān VII 3, 84). This would give us जगारिष *ajāgar-isham*. But now comes another general rule (Pān. VII 2, 1) which prescribes Vriddhi of final vowels before इष *isham*, i.e. जगारिष *ajāgarisham*. Against this clinge, however, a new rule is cited (Pān. VII. 3, 85), and this secures for जग् *jāgr* a special exception from Vriddhi, and leaves its base again as जग् *jāgar*. As soon as the base has been changed to जग् *jāgar*, it falls under a new rule (Pān. VII 2, 3), and is forced to take Vriddhi, until this rule is again nullified by Pān. VII

2, 4 which does not allow Vṛiddhi in an Aorist that takes intermediate इ like अनागति *ajāgatiślam*. There is an exception however to this rule also for bases with short अ beginning and ending with a consonant may optionally take Vṛiddhi (Pan VII 2 7). This option is afterwards restricted and roots with short अ beginning with a consonant and ending in र, like जगर *jāgar* have no option left but are restricted afresh to Vṛiddhi (Pan VII 2 2). However, even this is not yet the final result. Our base जगर *jāgar* is after all not to take Vṛiddhi and hence a new special rule (Pan VII 2 5) settles the point by granting to जगृ *jāgrī* a special exception from Vṛiddhi and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जगृ *jāgrī* should have inspired a grammarian who celebrates them in the following couplet

गुणो वृद्धिगुणो वृद्धिः प्रतिषेधो विकल्पनः ।
पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वा प्राप्यो नय ॥

Guna Vṛiddhi Guna, Vṛiddhi prohibition option again Vṛiddhi and then exception these with the change of र into a semivowel in the first instance are the nine results.

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini the Siddhanta Kaumudī the Laghu Kaumudī the Sarasvatī and Vopadeva. Far be it from me to wish to detract from the merits of native editors like Dharamidhara Kāśinātha, Taminatha, still less from those of Professor Bochtlingk, who published his text and notes nearly thirty years ago when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śiṣyana to the Rig-veda has shown us how practically to apply the rules of Pāṇini and the translation of the Laghu Kaumudī by the late Dr Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come I believe for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pan VII 2 47 as well as the Sarasvatī II. 25 1 gives the Benedictive *Amṛtapaṇa* अमृतीपाṇा and अमृतीपा

startshushṭa yet a reference to Pan VII 2 39 and 40 shows that these forms are impossible. Again if Pāṇini (VIII 3 92) is right in using अग्रगमिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII 4 34 with regard to Upasargas to other compounds. It is useless to inquire whether in doing so he was right or wrong for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras is *eo ipso* correct. Otherwise the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds and though it may be right to argue *a fortiori* from प्रगमिनि *pragāmini* to अग्रगमिनि *agragāmini* it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna* this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगमिनि *agragāmini* to be correct it is quite clear that the compounds सगकामिणी *śargakāminī*, वृषगमिणी *vrishagāminī*, हरिकामिणी *harikāminī* and हरिकामेय *harikāmena* given in the commentary to VIII 4 13 are all wrong though most of them occur not only in the printed editions of Pāṇini and the Siddhanta Kaumudī but may be traced back to the MSS of the Prakriyā Kaumudī the source though by no means the model of the Siddhanta Kaumudī. I was glad to learn from my friend Professor Goldstuecker who is preparing an edition of the Kāśika Vṛtti and whom I consulted on these forms that the MSS of Vāmana which he possesses carefully avoid these faulty examples to Pāṇ VIII 4 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections touching the declension of nouns or the conjugation of verbs as matters of opinion or so far lower the character of true scholarship as to appeal from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Buhler that he had finished a Sanskrit Syntax based on the works of Pāṇini and other native grammarians which will soon be published I gladly omitted that

portion of my grām̐mar The rules on the derivation of nouns, by means of Krit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudī bearing on this subject

In the list of verbs which I have given as an Appendix, pp 245-299, I have chiefly followed the Prakriyā Kaumudī and the Sārasvatī These grammars do not conjugate every verb that occurs in the Dhātupātha, but those only that serve to illustrate certain grammatical rules Nor do they adopt, like the Siddhānta-Kaumudī, the order of the verbs as given in Panini's Dhātupātha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai pada, those that take the terminations of the Ātmanepada, and, lastly, those that admit of both voices In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules In making a new selection among the verbs selected by Rāmachandra and Anubhūtasvarūpachārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student In this manner I hope that the Appendix will serve two purposes it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks

MAX MULLER.

PARIS,
5th April, 1866

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SANSKRIT GRAMMAR.

CHAPTER I

THE ALPHABET

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet; but the Bengali, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities (Tān 1v 2, 128). No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitā vistar* (a life of Buddha, translated from Sanskrit into Chinese 76 A D), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Dera* alphabet (See History of Ancient Sanskrit Literature, p. 518). Albirum in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigin and which in the main is the same as that of the Aramaean coins, is written from right to left. It is clearly of Semitic origin and most closely connected with the Aramaean branch of the old Semitic or Phœnician alphabet. The Aramaean letters however, which we know from Egyptian and Palmyrenean inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigin, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigin alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gurnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype (Prinsep's Indian Antiquities by Thomas, vol. II p. 42). To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented in the usual sense of that word. They were formed gradually and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no

be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5 There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6 One letter, the long *ṛ* *ṛ*, is merely a grammatical invention, it never occurs in the spoken language.

§ 7 Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue, and *Upadhmanīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs *X* (called *Vajradhriti*, having the shape of the thunderbolt) and *𑖑* (called *Gayakumbhādhriti*, having the shape of an elephant's two frontal bones) [See Vopadeva's Sanskrit Grammar, i 18, History of Ancient Sanskrit Literature, p 508]. Sometimes the sign *𑖑*, called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvavindu*, *ः*, (*du*, two, *vin*du, dot,) properly the sign of the unmodified Visarga.

§ 8 There are five distinct letters for the five nasals, ण *ṇ*, ण *ṇ*, ण *ṇ*, न *n*, म *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṇ* by *k, kh, g, gh*, *n* by *ch, chh, j, jh*, *ṇ* by *t, th, d, dh*, *n* by *t, th, d, dh*, *m* by *p, ph, b, bh*), they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अकिता instead of अङ्किता *ankitā*.

अचिता instead of अङ्चिता *anchitā*.

कुडिता instead of कुङ्किता *kunditā*.

नडिता instead of नङ्किता *nanditā*.

कपिता instead of कङ्किता *kampitā*.

The pronunciation remains unaffected by this style of writing. अकिता must be pronounced as if it were written अङ्किता *ankitā*, &c.

The same applies to final म *m* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced as *m*. अह, I, is to be pronounced like अहम् *aham*. (See Preface to Hitopadeśa, in M M's Handbooks for the Study of Sanskrit, p viii.)

Note—According to the Kaumara final म *m* is pronounced as Anusvāra,

of *Sarasvatī Prakriyā* ed Bombay, 1829 *, pp 12 and 13 कौमारान्वयमानेऽयनुस्वारमिच्छन्ति । अयमाने वा । अयमाने मुकारस्यानुस्वारो भवति २३ । देव । देवम् ॥ 'The Kaumāras are the followers of Kumara, the reputed author of the *Kāṭandira* or *Kalapa* grammar (See Colebrooke Sanskrit Grammar Preface, and page 315 note) Saravarman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is made between the Kaumāras and the followers of the *Kalapa* grammar

§ 9 Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or य्, ल्, व्, ङ्, ण्, ञ्, which are used to represent a final म् m, if followed by an initial य् y, ल् l, व् v, and modified by the pronunciation of these three semivowels

Thus instead of त यति *taṃ yaṭi* we may write तयँति *taṃ yaṅṭi*,
instead of त लभते *taṃ labhate* we may write तलँभते *taṃ labhate*,
instead of त वहति *taṃ vahati* we may write तवँहति *taṃ vahati*

Or in composition,

सयान *samyānam* or सयँयान *saṃyānam*,
सलभ *samlabdhām* or सलँभ *saṃ labdhām*,
सवहति *samvahaṭi* or सवँहति *saṃ vahaṭi*

§ 10 The only consonants which have no corresponding nasals are र r, श ṣ, ष ṣh, स s, ह h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra

त रक्षति <i>taṃ rakṣaṭi</i>	Or in composition, सरक्षति <i>samrakṣaṭi</i>
त शृणोति <i>taṃ śṛṇoṭi</i>	संशृणोति <i>samsṛṇoṭi</i>
त शकार <i>taṃ śakāram</i>	संशोषति <i>saṃ śiṣṭivati</i>
त सरति <i>taṃ saraṭi</i>	ससरति <i>saṃsaraṭi</i>
त हरति <i>taṃ haṭi</i>	सहरति <i>saṃhaṭi</i>

§ 11 In the body of a word the only letters which can be preceded by Anusvāra are ण ṣ, य ṣh, स s, ह h. Thus अण् *aṃṣaḥ*, धनूषि *dhanūṣi*, यण् *yaṃṣaḥ*, सिंह *siṃhaḥ*. Before the semivowels य् y, र r, ल् l, व् v, the म् m, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नम्र *namraḥ*, अण् *aṃṣaḥ*. As to म् m before semivowels in the middle of compounds, see § 9

§ 12 With the exception of *Jihvāmūliya* × ४ (tongue-root letter), *Upadh māniya* × ५ (to be breathed upon), *Anusvāra* २ m (after-sound), *Visarga* ḥ (emission, see *Taitt. Brāhma.* III p 23 a), and *Āpṣa* १ (burring), all letters

* This edit on which has lately been reprinted contains the text—अस्मै either to १ and herself i.e. Sarasvatī the goddess of speech (MS Bodl 386) or to Anubhūti svarūpa āchārya, whoever that may be—and a commentary. The commentary printed in the Boml ay edit on is called महोपरी or in MS Bodl 382 मैदासी i.e. महोदासी. In MS Bodl 382 Mahidhara or Mahidhārāṣṭra is said to have written the *Sarasvatī* in order that his children might read it, and to please the Lord. The date given is 1634 the place Benares (Sivārjadhant)

are named in Sanskrit by adding *kāra* (marking) to their sounds. Thus *a* is called *अकार akārah* क *ka*, *अकार lakārah*

§ 13 The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, (ॡ),
a, ā, i, ī, u, ū, e, ai, o, au

if they follow a consonant, they are written with the following signs—

अ, इ, ई, उ, ए, ओ, (ऌ), (ॡ),
a, ā, i, ī, u, ū, e, ai, o, au

There is one exception. If the vowel *य* follows the consonant *र*, it retains its initial form, and the *r* is written over it. Ex *निरुति niruti*

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex *गोस्र goagra*, adj. preceded by cows, instead of *गोस्र go'gra* or *गवाग्र gāgrā* *गोक्ष goasham*, cows and horses, *प्रग prauga*, yoke, *तितृ titau*, sieve

§ 14 Every consonant, if written by itself is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka* य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

क *kā*, कि *kī*, को *kī*, कृ *kṛ*, क्रि *kṛi*, कु *kū*, (क्व *kṛi*) कु *kū*, कू *kū*, के *ke*, कै *kai*,
 को *ko*, कौ *kau*

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top marks were, for the sake of distinctness drawn across the top line so as to become ङि and ङी, instead of कि and की. (See Prinsep's *Indian Antiquities* by Thomas, vol. II p. 42.)

§ 15 If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *īrama* i.e. stoppage, which is marked by ॥. Thus *ak* must be written अक, क॥, क॥, अक, अक

§ 16 If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *atka* is written अत्क, *alpa* is written अल्प, *kartma* is written कर्त्तम. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally drawn as one of the letters क + क = क्क *kka* नृ + द = न्द *nda* र + र = र्र *rr*, न + न = न्न *nn*, क + नृ + य = क्नय *knaya*

§ 17. The र following a consonant is written by a short transverse stroke at the foot of the letter; as $\text{क} + \text{र} = \text{क्र}$ or क *kra*; $\text{ग} + \text{र} = \text{ग्र}$ *gra*; $\text{त} + \text{र} = \text{त्र}$ or त *tra*; $\text{द} + \text{र} = \text{द्र}$ *dra*; $\text{श} + \text{र} = \text{श्र}$ *shra*.

The र preceding a consonant is written by ॑ placed at the top of the consonant before which it is to be sounded. Thus $\text{अ॑र} + \text{क} = \text{अर्क}$ *arka*; $\text{य॑र} + \text{म} = \text{यर्म}$ *arshma*. This sign for र is placed to the right of any other marks at the top of the same letter. Ex. अ॑र्क *arkam*; अ॑र्कण *arkena*; अ॑र्कंदु *arkendū*.

क followed by श is written क्ष .

ज followed by ञ is written ज्ञ .

र followed by रु and रु is written रु or रु .

द followed by रु and रु is written दु or दु .

॑ , particularly in combination with other letters, is frequently written ॑ .

Ex. गु॑ *gu*; गु॑ *gu*; श॑ *sha*.

§ 18. The sign of Virāma (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus गु॑रु instead of गु॑रु .

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॑ is used; at the end of a verse, or of a longer sentence, the sign ॑ .

§ 20. The sign ः (*Aragraha* or *Arddhākāra*) is used in many editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सो॑पि *so'pi* for सो॑अपि *so api*, i. e. स॑अपि *as api*; ले॑पि *le'pi* for ले॑अपि *le api*.

List of Compound Consonants.

क *k*, ख *k-kha*, ग *k-cha*, ङ *k-ta*, त *k-t-ya*, थ *k-t-ra*, ड *k-t-r-ya*, न *k-t-a*, प *k-na*, य *k-n-ya*, म *k-ma*, व *k-ya*, र or क *k-ra*, ल or व *k-r-ya*, ळ *k-la*, ळ *k-a*, वृ *k-v-ya*, श *k-sha*, स *k-sh-ma*, ह *k-sh-ya*, ळ *k-sh-a*, ख *kh-ya*, ख *kh-ra*;— ग *g-ya*, ग *g-ra*, ग *g-r-ya*,— घ *gh-na*, घ *gh-n-ya*, घ *gh-ma*, घ *gh-ya*, घ *gh-ra*;— ङ *n-ka*, ङ *n-k-ta*, ङ *n-k-t-ya*, ङ *n-k-ya*, ङ *n-k-sha*, ङ *n-k-sh-ra*, ङ *n-kha*, ङ *n-kh-ya*, ङ *n-ga*, ङ *n-g-ya*, ङ *n-gha*, ङ *n-gh-ya*, ङ *n-gh-ra*, ङ *n-sha*, ङ *n-ma*, ङ *n-ya*.

च *ch-cha*, च *ch-chha*, च *ch-chh-ra*, च *ch-ña*, च *ch-ma*, च *ch-ya*;— च *chh-ya*, च *chh-ra*;— ज *j-ja*, ज *j-jha*, ज *j-ña*, ज *j-ñ-ya*, ज *j-ma*, ज *j-ya*, ज *j-ra*, ज *j-a*;— ञ *ñ-cha*, ञ *ñ-ch-ma*, ञ *ñ-ch-ya*, ञ *ñ-chha*, ञ *ñ-ja*, ञ *ñ-ña*, ञ *ñ-ya*.

ट *t-a*, ट *t-ya*;— ठ *th-ya*, ठ *th-ra*;— ड *ḍ-ya*, ड *ḍ-g-ya*, ड *ḍ-gha*, ड *ḍ-gh-ra*, ड *ḍ-ma*, ड *ḍ-ya*;— ध *dh-ya*, ध *dh-ra*,— न *n-a*, न *n-ḥa*,

रा n-da, राय n-d-ya, राद n-d ra, राय n-d-r ya, रा n-dha, रा n-na, राय n-ma, राय n-ya, राय n-ia

ल l-ka, ल l-k ra, ल l-la, ल l-l ya, ल l-l ra, ल l-l ra, ल l-l ha, ल l-na, ल l-n-ya, ल l-pa, ल l-p-ra, ल l-ma, ल l-m-ya, ल l-ya, ल or ल l-ra, ल l-r-ya, ल l-ia, ल l-sa, ल l-s na, ल ल s n-ya, ल ल s-ya,—ल ल th-ya,—
र d-ga, र d-gha, र d-gh ra, र d-da, र d-d-ya, र d-dha, र d-dh ya, र d-na, र d-bā, र d-bha, र d-bh ya, र d-ma, र d-ya, र d-ra, र d-r-ya, र d-ra, र d-v-ya,—
ध dh-na, ध dh n-ya, ध dh ma, ध dh-ya, ध dh-ra, ध dh-r-ya, ध dh-ia;—
न n-la, न न l ya, न न-l ra, न n-da, न n-d-ra, न न dha, न न-dh-ra, न न na, न न pa, न न-p-ra, न न-ma, न न-ya, न न-ra, न न sa

प्र p-la, प्र प-l-ya, प्र p na, प्र प-pa, प्र प-ma, प्र प-ya, प्र प-ra, प्र प-l-ya, प्र प-ia, प्र प-sa, प्र प-s-ia —
ब b-ga, ब b-ya, ब b-da, ब b-dha, ब b-na, ब b-ba, ब b-bha, ब ब bh-ya, ब ब ya, ब b-ra, ब b-ra;—
भ bh na, भ bh-ya, भ bh ra, भ भ-ya;—
म m-na, म म pa, म म p-ra, म म ba, म म bha, म म ma, म म ya, म म-ra, म म la, म म-ia

य y-ya, य y-ia —
ल l ka, ल l pa, ल l ma, ल l ya, ल l la, ल l-ra,—
व v na, व v-ya, व v-ra, व v-ia

श s cha, श s-ch ya, श s na, श s ya, श s-ra, श s-r-ya, श s la, श s ra, श s-ia ya, श s-sa,—
ह h la, ह h-l ya, ह h-l-ra, ह h-l-r-ya, ह h-l-ra, ह h-l ha, ह h na, ह ह h-ya, ह h pa, ह h p-ra, ह h-ma ह h-ya, ह h-ia —
क k-ka, क क kha, क k la, क क-l ya, क क-l ra, क क-l-ra, क क-l ha, क क na, क क n ya, क क-s pa, क क s pha, क क s ma, क क s m ya, क क s ya, क क s ra, क क s-ia, क क-sa

ख h na, ख h na, ख h ma, ख h ya, ख h ra, ख h la, ख h-ia

Numerical Figures

§ 21 The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures, in Europe, where they were introduced by the Arabs, they were called Arabic figures

Thus १ stands for ए e of एक ekah, one

२ stands for द d of द्वौ drau, two.

३ stands for त tr of त्रय trayah, three

४ stands for च ch of चत्वार chaturah, four

५ stands for प p of पञ्च pancha, five

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepeke, 'Mémoire sur la Propagation

des Chiffres Indiens,' in *Journal Asiatique*, vi^e série, tome 1, Prinsep's *Indian Antiquities* by Thomas, vol II, p 70

Pronunciation

§ 22 The Sanskrit letters should be pronounced in accordance with the transcription given page 2 The following rules, however, are to be observed.

1. The vowels should be pronounced like the vowels in Italian The short *अ*, however, has rather the sound of the English *a* in 'America'
2. The aspiration of the consonants should be heard distinctly. Thus *क* *kh* is said, by English scholars who learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn,' *च* *th* like *th* in 'pothouse,' *फ* *ph* like *ph* in 'topheavy,' *घ* *gh* like *gh* in 'loghouse,' *व* *dh* like *dh* in 'madhouse,' *भ* *bh* like *bh* in 'Hobhouse' Thus, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural *ङ* *ṅ* has the sound of *ng* in 'king'
4. The palatal letters *च* *ch* and *ज* *j* have the sound of *ch* in 'church' and of *j* in 'join'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate As a matter of fact the ordinary pronunciation of *त*, *द*, *न* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front teeth In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals, e.g. *डिरेक्टर* *Direktor*, *गवर्नमेण्ट* *Gavarnmant*, &c *
6. The Visarga, *Jihvāmūliya* and *Upadhāniya* are not now articulated audibly
7. The dental *स* *s* sounds like *s* in 'sun,' the lingual *श* *sh* like *sh* in 'shun,' the palatal *ष* *ṣ* like *ss* in 'session'

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents †

* Buhler *Madras Literary Journal* February 1864 Rajendralal Mitra, 'On the Origin of the Hindvi Language' *Journal of the Asiatic Society*, Bengal 1864 p 309

† According to Sanskrit grammarians the Anusvāra is pronounced in the nose only the five nasals by their respective organs and the nose Siddh Kaum to Pān I 1, 9 अमङ्-बनाना नासिका च (पञ्चोष्णं स्रस्रवर्णोच्चाद्यनुबुद्धं जाल्यादिं समुचीयते) ॥ नासिकानुस्वासे ॥

CHAPTER II

RULES OF SANDHI OR THE COMBINATION OF LETTERS

§ 23 In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, and cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which we have to mark in English by interpunction. Ex अस्त्वग्निमाहात्म्य इन्द्रो देवाना महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni, nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi

§ 24 It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*padas*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*padas*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada* terminations (भ्या *bhyam*, मि *bhih*, ब्य *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह *lih*, to lick, is लीढ *lidhak*, than to remember the rules according to which ह + लृ + त are changed into ड + लृ + त, ड + लृ + त + ध + त, and ड + लृ + त + ध + त + द is dropt and the vowel lengthened while in परिपृह + त *pariprih + taḥ*, the vowel, under the same circumstances, remains short. *pariprih + taḥ = pariprih + taḥ pariprih + dhah = pariprih + dhah = pariprihah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels

§ 25 Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel!

1 Short vowels अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au*

2 Long vowels आ *ā*, ई *ī*, ऊ *ū*, ऐ *ai*, ऐ *ai*, औ *au*, औ *au*

3 Protracted vowels are indicated by the figure ३३, अ ३ ३ आ ३ ३ इ ३ ३, ई ३ ३, उ ३ ३, औ ३ ३. Sometimes we find अ ३ ३, instead of अ ३, ३, or आ ३ ३, ३, instead of औ ३, ३.

§ 26 Vowels are likewise divided into

1 Monophthongs (*śamānākshara*) अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ओ *o*, औ *au*

2 Diphthongs (*sandhyākshara*) ऐ *ai*, औ *au*, औ *au*

§ 27 All vowels are liable to be nasalized or to become *anunāsika* ञ *ñ*, ण *ṇ*

§ 28 Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1 Light vowels are अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au* if not followed by a double consonant

2 Heavy vowels are ऐ *ai*, औ *au*, औ *au*, and any short vowel, if followed by more than one consonant

§ 29 Vowels are, lastly, divided according to accent, into acute (*udatta*), grave (*anudatta*), and circumflexed (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

Guna and Viddhi

§ 30. Guna is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ओ *o*, औ *au*, by means of a preceding अ *a* which raises इ *i* and ई *ī* to ऐ *ai*, उ *u* and ऊ *ū* to औ *au*, ए *e* and ओ *o* to ए *ai*, ओ *au* to ए *ai*, ओ *au* to ए *ai*.

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + ल्ह + इ are changed into ह् + ल्ह + इ, ह् + ल्ह + इ, and ह् + ल्ह + इ, ह् + इ is dropt and the vowel lengthened while in परिवृह् + त् *parivṛh + taḥ*, the vowel, under the same circumstances, remains short: *parivṛh + taḥ = parivṛh + taḥ*, *parivṛh + dhah = parivṛh + dhah = parivṛdhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels

§ 25 Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*matra*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel.

1 Short vowels. अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au*.

2 Long vowels. आ *ā*, ई *ī*, ऊ *ū*, ऐ *ai*, औ *au*.

3 Protracted vowels are indicated by the figure ३, अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, ए ३ *e 3*, ओ ३ *o 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, अ ३ उ, instead of अ ३, उ ३, or अ ३ इ, अ ३ उ, instead of अ ३, उ ३.

§ 26 Vowels are likewise divided into

1 Monophthongs (*samānākshara*) अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

2 Diphthongs (*sandhyakshara*) ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27 All vowels are liable to be nasalized, or to become *anunasika* अँ *ā̃*, ईँ *ī̃*.

§ 28 Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1 Light vowels are अ *a*, इ *i*, उ *u*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, if not followed by a double consonant.

2 Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, and any short vowel, if followed by more than one consonant.

§ 29 Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svanta*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

Guna and Viddhi

§ 30 Guna is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to औ *au*, ए *e* and ऐ *ai* to अ *a*, ओ *o* and औ *au* to अ *a*.

By a repetition of the same process the Viddhi (increase) vowels are formed, viz ऐ *ai* instead of ऐ, औ *au* instead of औ, आर् *ār* instead of आ *ar*, and आल् *āl* instead of आ *al*

Vowels are thus divided again into

- 1 Simple vowels आ, आर्, इ, ई, उ, ऊ, ए, एर्, ऐ, औ
- 2 Guna vowels ए (a + i), ओ (a + u), आर् (ar), आल् (āl)
- 3 Viddhi vowels आर् (ā) ऐर् (ā + ā + i), और् (ā + ā + u), आर् (ār), आल् (āl)

§ 31 आ *a* and आर् *ā* do not take Guna, or, as other grammarians say, remain unchanged after taking Guna. Thus in the first person sing of the reduplicated perfect, which requires Guna or Viddhi, हन् *han* forms with Guna नपन् *jaghana*, or with Viddhi नपान् *jaghāna*, I have killed

Combination of Vowels at the end and beginning of words

§ 32 As a general rule, Sanskrit allows of no hiatus (viratti) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus

§ 33 If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

$$\begin{aligned} \text{अ or आ + अ or आ} &= \text{आ } \bar{a} + \bar{a} = \bar{a} \\ \text{इ or ई + इ or ई} &= \text{ई } \bar{i} + \bar{i} = \bar{i} \\ \text{उ or ऊ + उ or ऊ} &= \text{ऊ } \bar{u} + \bar{u} = \bar{u} \\ \text{ए or ए + ए or ए} &= \text{ए } \bar{r} + \bar{r} = \bar{r} \end{aligned}$$

Ex उक्ता अपगच्छति = उक्तापगच्छति *ukta + apagachchati* = *uktcāpagachchati*, having spoken he goes away

नदी ईदृशी = नदीदृशी *nadī + idrī* = *nodīdṛśī*, such a river

कर्तुं चतुः = कर्तुंचतुः *kartu + cātu* = *kartuṇcātu*, doing (neuter) right

किन्तु उदेति = किन्तुदेति *kintu + udeṭi* = *kintūdēṭi*, but he rises

Or in compounds, मही + ईश = महीश *mahī + īśa* = *mahīśa*, lord of the earth

§ 34 If final आ, आर् are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guna-vowel. Thus

$$\begin{aligned} \text{अ or आ + इ or ई} &= \text{ए } \bar{a} + \bar{i} = \bar{e} \text{ (ai)} \\ \text{अ or आ + उ or ऊ} &= \text{ओ } \bar{a} + \bar{u} = \bar{o} \text{ (āu)} \\ \text{अ or आ + ए or ए} &= \text{आर् } \bar{a} + \bar{r} = \bar{ar} \end{aligned}$$

Ex तय इन्द्र = तयेन्द्र *ta + indra* = *taendrah*, thine is Indra

सा उक्ता = साक्ता *sā + ukta* = *saktā*, she having spoken

* The letter ऐ is left out because it is of no practical utility. It is treated like ए only substituting ऐ for ए in Guna and Viddhi. Thus ऐ + अनुषङ्ग becomes अनुषङ्गा *anushaṅgā* having ऐ as an anuvyañjana letter

* सा वृद्धिः = सद्धिः $sa + piddhih = sarddhih$, this wealth.

तव लकारः = तवत्कारः $tava + lākarah = talakārah$, thy letter l .

Or in compounds, काम्य + इष्टिः = काम्येष्टिः $kāmyā + ishṭih = kāmyeshṭih$, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः $hito + upadeśah = hitopadeśah$, good advice.

§ 35. If final $अ$, $आ$ & $इ$ are followed by a diphthong, whether Guṇa or Vṛiddhi, the two vowels coalesce into the corresponding Vṛiddhi-vowel. Thus

$अ$ or $आ + ए = ऐ$ $\bar{a} + e = di$.

$अ$ or $आ + ऐ = ऐ$ $\bar{a} + di = di$.

$अ$ or $आ + ओ = औ$ $\bar{a} + o = au$.

$अ$ or $आ + औ = औ$ $\bar{a} + au = au$.

Ex. तव एव = तवेव $tava + eva = tarāva$, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट $sa + aikṣhiṣṭa = saikṣhiṣṭo$, she saw.

तव ओष्ठः = तपोष्ठः $tava + oṣṭhah = taraushṭhah$, thy lip.

सा शीलुक्कयती = शीलुक्कयती $sa + aulūkyatī = saulūkyatī$, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामेश्वर्ये $rāma + aiśvarya = rāmaishvarya$, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं $sītā + aupamyam = sītāupamyam$, similarity with Sītā, the wife of Rāma.

§ 36. If a simple vowel (except \bar{a}) is followed by a dissimilar vowel (simple or diphthong), the former is changed into its corresponding semivowel. Thus

इ or ई	{	अ or आ = य or वा	i	{	$\bar{a} = y\bar{a}$.
		इ or ई = यू or यू			$\bar{i} = y\bar{i}$.
		उ or ऊ = यु or यू			$\bar{u} = y\bar{u}$.
		ए or ऐ = ये or ये			$e, ai = ye, yai$.
		ओ or औ = यो or यो			$o, au = yo, yau$.

अ or आ	{	अ or आ = र or रा	r	{	$\bar{a} = r\bar{a}$.
		इ or ई = रि or री			$\bar{i} = r\bar{i}$.
		उ or ऊ = रु or रू			$\bar{u} = r\bar{u}$.
		ए or ऐ = रे or रे			$e, ai = re, rai$.
		ओ or औ = रो or रो			$o, au = ro, rau$.

उ or ऊ	{	अ or आ = व or वा	v	{	$\bar{a} = v\bar{a}$.
		इ or ई = वि or वी			$\bar{i} = v\bar{i}$.
		उ or ऊ = वू or वू			$\bar{u} = v\bar{u}$.
		ए or ऐ = वे or वे			$e, ai = ve, vai$.
		ओ or औ = वो or वो			$o, au = vo, vau$.

* Some grammarians consider the Sandhi of \bar{a} with r optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + ऋषिः $brahmā + ṛṣih = brahmārṣih$ or ब्रह्म ऋषिः $brahma ṛṣih$, Brahṁā, a Ṛṣi.

Ex दधि घट्ट = दध्वाट्ट *dadhi + atra = dadhyatra*, milk here

कर्तुं उत = कर्तुं उत *kartr + uta = kartruta*, doing moreover

मधु इव = मध्वि *madhu + iva = madhwaiva*, like honey

नदी ऐडस्य = नद्यैडस्य *nadi + aidasya = nadyaiajasya*, the river of Aida

In compounds, नदी + अर्थ = नद्यर्थ *nadi + artham = nadyartham*, for the sake of a river

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi but they require in that case that a long final vowel be shortened Ex चक्रो घट्ट *chakro atra* may be चक्रघट्ट *chakryatra* or चक्रि घट्ट *chakri atra*

§ 37 If the Guna-vowels ए e and ओ o are followed by any vowel, simple or diphthong (except a), their last element is changed into the semivowel Thus

ए (e) + any vowel (except a) = एय् (ay)

ओ (o) + any vowel (except a) = औय् (au)

Ex सखे जागच्छ = सखयागच्छ *sakhe jagachchha = sakhayajagachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!

प्रभो एहि = प्रभवैहि *prabho ehi = prabhavaihi*, Lord, come near!

प्रभो औषध = प्रभवौषध *prabho aushadham = prabhavaushadham*, Lord, medicine

In compounds गो + ईश = गयीश *go + isah = gayisah* There are various exceptions in compounds where गो *go* is treated as गय *gayā* (§ 41)

§ 38 If the Vriiddhi vowels ऐ ai and औ au are followed by any vowel, simple or diphthong, their last element is changed into the semivowel Thus

ऐ (ai) + any vowel = ऐय् (āy)

औ (au) + any vowel = औय् (āu)

Ex त्रिये अर्थ = त्रियायर्थ *triyai arthah = triyayarthah*

त्रिये ऋते = त्रियायृते *triyai rite = triyāyrite*

रवौ अस्तमिते = रवायस्तमिते *rau au astamite = ravāyastamite*, after sunset

तो इति = तायिति *tau iti = tāyiti*

In composition, नौ + अर्थ = नायर्थ *nau + artham = nāyartham*, for the sake of ships

§ 39 These two rules, however, are liable to certain modifications

1 The final य् y and व् v of एय् ay, औय् au, which stand according to rule for ए e, ओ o, may be dropt before all vowels, except a, not, however, in composition Thus most MSS and printed editions change

सखे जागच्छ *sakhe jagachchha*, not into सखयागच्छ *sakhayajagachchha*, but into सख जागच्छ *sakha jagachchha*

सखे इह *sakhe iha* not into सखयिह *sakhayiha*, but into सख इह *sakha iha*

प्रभो एहि *prabho ehi*, not into प्रभवैहि *prabhavaihi* but into प्रभ एहि *prabha ehi*

प्रभो औषध *prabho aushadham*, not into प्रभवौषध *prabhavaushadham* but into प्रभ औषध *prabha aushadham*

2 The final *y* of *स्य dy*, which stands for *से di*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus
 त्रियै सर्थै *śrīyā arthāḥ* is more usually written त्रिया सर्थै *śrīā arthāḥ* instead of त्रियायसर्थै *śrīdyarthāḥ*

3 The final *v* of *स्य dv*, for *सौ du*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written तविति *tāviti*, and not ता इति *tā iti*

Note—Before the particle *ए* the dropping of the final *y* and *v* is obligatory

§ 40 In all these cases the hiatus, occasioned by the dropping of *y* and *v*, remains, and the rules of Sandhi are not to be applied again

§ 41 *ए e* and *ओ o*, before short *अ a*, remain unchanged, and the initial *अ a* is elided

Ex शिवे सत = शिवेऽस *śive atra = śive 'tra*, in *Siva* there

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa = prabho 'nugrīhāṇa*,

Lord, please

In composition this elision is optional

Lx गो + सञ्चर = गोऽञ्चर or गोसञ्चर *go + aśīdh = go 'śīdh or go aśīdh*, cows and horses

In some compounds *गय gata* must or may be substituted for *गो go*, if a vowel follows. *गवाक्ष gavākshah*, a window, lit. a bull's eye, *गमेन्द्र gamendrah*, lord of line, (a name of *Krishna*), *गयानिन* or *गोऽनिन gayāṇinam* or *go 'ṇinam*, a bull's hide

Unchangeable Vowels (Praghiya)

§ 42 There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *praghiya* vowels by Sanskrit grammarians. They are,

1 The terminations of the dual in *ई i*, *ऊ u*, and *ए e*, whether of nouns or verbs

Lx करो डमी *kai imau*, these two poets

गिरी रतौ *giri tau*, these two hills

• साधू डमी *sādhu imau*, these two merchants

यंयु बानध *bandhū ānaya*, bring the two friends

लते एते *late etc*, these two creepers

विद्ये इमे *vidye ime*, these two sciences

शयेते सभ्यौ *śayete arbhakau*, the two children lie down

जययते साय *jayayate āśram*, we two lie down

याचेते सर्थ *yachete artham*, they two ask for money

Note—1 exceptions occur as मणीय *manīya* 1 e मणीय *manīya* like two jewels, दंपतीय *daṃpatīya* 1 e दंपतीय *daṃpatīya* like husband and wife

2 The terminations of *समी amī* and *समू amu*, the nom plur masc and the nom dual of the pronoun *अदस adas*

Lx. અમી અશ્વાઃ *amī aśvāḥ*, these horses

समी इषयः *amī isharaḥ*, these arrows

सम् सभेको *and arbhakau*, these two children (This follows from rule 1.)

Irregular Sandhi

§ 43 The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** is followed by a verb beginning with **ए** or **ओ**, the result of the coalescence of the vowels is **ए** or **ओ**, not **ऐ** or **औ**.

Ex प्र + एजते = प्रेजते *pra + ejate = prejate*

उप + एषते = उपेषते *upa + eshate = upeshate*

प्र + एषयति = प्रेषयति *pra + eṣhayati = preṣhayati* *

परा + हसति = परेहसति *parā + ekhati ⇒ parekhati*

उप + ओषति = उपोषति *upa + oshati = uposhati.*

परा + ओहति = परोहति *parā + ohati = parohati*

This is not the case before the two verbs *एद्ग*, to grow, and *इ*, to go, if raised by Guna to *ए*.

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate*

अय + एति = अवैति *ava + eti = avaiti*

In verbs derived from nouns, and beginning with ए, or ओ e or o, the elision of the final ए or ओ a of the preposition is optional

§ 44 If a root beginning with अr is preceded by a preposition ending in अ or इ , the two vowels coalesce into अर instead of अर्

Ex अप + चर्चति = अपार्चति *apa + rchchhati = aparchchhati*

अय + अरुणाति = अरुणाति *ara + rûnâti = arûnâti*

प्र + क्षजते = प्रार्जते *pra + ryate = praryate*

परा + ऋषति = परार्षति *para + rishati = parārshati*

In verbs derived from nouns and beginning with अ r , this lengthening of the अ a of the preposition is optional *

In certain compounds चृण *rinam*, debt, and चृण *ritah*, affected, take Vriḍhi instead of Guna if preceded by च *a*, प्र + चृण = प्रार्षे *pra + rinam = prarnam*, principal debt, चृण + चृण = चृणार्षे *rina + rinam = rindarnam*, debt contracted to liquidate another debt; शोक + चृण = शोकार्षे *śoka + ritah = śokārtah*, affected by sorrow. Likewise ऊह *ūh*, the substitute for वाह *vah*, carrying, forms Vriḍhi with a preceding च *a* in a compound. Thus विण + ऊह = विणार्षे *viṣa + ūhah*, the acc. plur. of विणवाह *viṣavāh*, is विणौहः *viṣauhah*.

* In nouns derived from प्रेष *presā*, the rule is optional. Ex. प्रेष्य or प्रेष्य *preshya* or *pratshya* a messenger. प्रेष *presā*, a gleaner, is derived from प्र *pra* and ऐष *ish*.

§ 45. If the initial ओ o in ओः *oshthah*, lip, and ओतुः *otuh*, cat, is preceded in a compound by ए or एा ā, the two vowels may coalesce into औ au or ओ o.

Ex. अधर + ओः = अधरोः or अधरोः *adhara + oshthah = adharateshthah* or *adharoshthah*, the lower lip.

मूल + ओतुः = मूलोतुः or मूलोतुः *sthūla + otuh = sthūlaotuh* or *sthūlotuh*, a big cat.

If ओः *oshthah* and ओतुः *otuh* are preceded by ए or एा ā in the middle of a sentence, they follow the general rule.

Ex. मम + ओः = ममोः *mama + oshthah = mamaushthah*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैराय *svairam*, wilfulness, and स्वैरित् *svairin*, self-willed, from स्व + ईरा *sva + ira*

अक्षौहिणो *akshauhini*, a complete army, from अक्ष + औहिणी *aksha + ahini*.

प्रोटः *praudhah*, from प्र + उटः *pra + udhah*, full-grown.

प्रोहः *prauhah*, investigation, from प्र + उहः *pra + uha*.

प्रैमः *praisah*, a certain prayer, from प्र + एमः *pra + eah*. (See § 43)

प्रैम्यः *praisyah*, a messenger.

§ 47. The final ओ o of indeclinable words is not liable to the rules of Sandhi.

Ex. ओपेहि *aho opehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of एा ā (§ 49), are not liable to the rules of Sandhi.

Ex. इन्द्रो *indra*, Oh Indra! उ उमेता *u umeta*, Oh lord of Umrā!

एा एव *etam*, Is it so indeed?

§ 49. If एा ā (which is written by Indian grammarians एा *ā*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. एा अध्ययनात् *ā adhyayanāt* = *ādhyayan* it, until the reading begins.

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.									
	वा	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
वा	वा	वा	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
आ	आ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
इ	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ई	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
उ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ऊ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ए	ए	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ऐ	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ओ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
वी	वा	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (ॠ *bhyām*, ॠ *bhiḥ*, ॠ *bhyaḥ*, ॠ *au*) and before secondary (*taddhita*) suffixes beginning with any consonant but ॠ, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, न.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क *kh* by क *k*; घ *gh* by घ *g*; च *chh*, however, not by च *ch*, but by च *ṣ*. Ex. चित्रकार *chitrakāḥ*, painter; voc. चित्रकार *chitrakāḥ*. This reduces the twenty-five letters to fifteen.

becomes *ह्रस्व द्रष्ट*. In a few words final *अ* is changed into *अ* or *Visarga*.

Radical *अ* cannot be final but is replaced by *इ*. Thus *अहो* becomes *ह्रस्व इ*. In some words final *अ* is changed into *अ*.

Final radical *अ* is treated as *Visarga*.

The *Visarga*, therefore, raises the nine to ten; and the *Anusvara*, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of *Sandhi* affecting final consonants are really reduced to eleven heads.

§ 55 It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *अ* precedes a final radical tennus *अ*, *इ*, *उ*, *ए*, *ओ*. Thus

अभिभार + अ = अभिभार *abibhar* + *a* = *abibhar*, 3 p sing impf of अभिभार, to carry

अभिभार + अ = अभिभार *abibhar* + *a* = *abibhar*, 2 p sing impf of अभिभार, to carry

सुराङ्ग + अ = सुराङ्ग *suralaṅga* + *a* = *suralaṅga*, nom s ng well jumping

But अर्क, strength, nom sing of अर्क *arka*

अवरिषते *avararīṣate*, 3 p sing impf intens of अवरिष *avarīṣ* or अवरिष *avarīṣ*

अमर्ते *amartē*, from अमर्त *amart* (Pan VIII 2, 24)

The nom sing of चिकीर्षे *chikīrṣe* is चिकीर्ष *chikīrṣ* because here the *r* is not followed by a tennus.

Classification of Consonants

§ 56 Before we can examine the changes of final and initial consonants, according to the rules of external *Sandhi*, we have to explain what is meant by the place and the quality of consonants.

- 1 The throat, the palate, the roof of the palate, the teeth, the lips and the nose are called the places or organs of the letters. See § 4.
- 2 By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual and dental consonants are formed. Labial consonants are formed by contact between the lips.
- 3 In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunasika*, i e co-nasal or nasalized.
- 4 The real *Anusvara* is formed in the nose only, and is called *Anusvara*, i e nasal.
- 5 The *Visarga* is said to be pronounced in the chest (*uras*), the three or five sibilants in their respective places.
- 6 The semivowels, too, are referred to these five places, and three of them,

* Lectures on the Science of Language. Second Series, p. 145.

य y, ल l, व v, can be nasalized, and are then called *anunāsika*. (यँ, लँ, वँ, or यं, लं, वं; यँ, लँ, वँ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna* *, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs: क k, ख kh, ग g, घ gh, ङ n: च ch, छ chh, ज j, झ jh, ञ ñ; ट t, ठ th, ड d, ढ dh, ण n; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i. e. intermediate between *Sparsās* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishat vīṛita*): ख χ, श ś, ष sh, स s, × φ, ह h. These are called *Ushman* (status) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vīṛita*) †.

§ 58. A second division, according to quality, is,

1. Surd letters: क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph, × χ, श ś, ष sh, स s, × φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters: ग g, घ gh, ज j, झ jh, ङ n, ढ dh, द d, ध dh, ब b, भ bh, ण n, म m, न n, य y, र r, ल l, व v, the Anusvāra = ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāpṛāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, ध dh, फ ph, भ bh; ख χ, श ś, ष sh, स s, × φ; ह h; the Visarga : ḥ and Anusvāra = ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this *आभ्यन्तर प्रयत्नः* *ābhyntarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from *बाह्यः प्रयत्नः* *bāhyāḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvīṛita*, slight opening, to the sibilants *nemasprishṭa*, half contact, i. e. greater opening than is required for the semivowels, or *vīṛita*, complete opening, while they require for the vowels either *vīṛita*, complete opening, or *asprishṭa*, non-contact. Siddh. Kaum. p. 10. Rig-veda-pratīk. xiii. 3. In the Atharva-veda pratīśākhya 1. 33 we ought to read *एके स्पृष्टे* *ēke sprishṭam* instead of *एके स्पृष्टे* *ete sprishṭam*.

transition of च *ch* into त् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality

§ 60 The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes

Final letters are changed, 1 with regard to their places or organs, 2 with regard to their quality

1 Changes of Place

§ 61 The only final consonants which are liable to change of place are the Dentals, the Anusvāra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvāra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of consonants are merely changes of quality, these in the case of Dentals, Anusvāra, and Visarga, being superadded to the changes of place

§ 62 Final त् *t* before palatals (च *ch*, छ *chh*, ज *j*, ञ *jh*, ञ *n*, ण *ṣ*) is changed into a palatal

Ex तत् + च = तच्च *ta + cha = tachecha*, and thus

तत् + छिनत्ति = तच्छिनत्ति *ta + chhinatti = tachechhinatti*, he cuts this

तत् + शृणोति = तच्छृणोति *ta + śṛṇoti = tacheśṛṇoti*, he hears this *

तत् + जयते = तज्जयते *ta + jayate = tajjayate*, this is born. The final त् *t* is changed into च *ch* and then into ज *j* according to § 66

In composition, जगत् + जेत = जगज्जेत *jagat + jeti = jagajeti*, conqueror of the world

The same change would take place before an initial ञ *jh*, and before an initial ञ *n*, त् *t* might become either ज *j* or ञ *n* § 68

§ 63 Final न् *n* before ज *j*, ञ *jh*, ञ *n*, and ण *ṣ* is changed to palatal ञ *n*

Ex तान् + जयति = तान्जयति *ta + jayati = tanyayati*, he conquers them

Note—Rules on the changes of final न् *n* before च *ch* छ *chh*, and ण *ṣ* will be given hereafter. See § 73 74

§ 64. Final त् *t* before द् *t*, द् *ṭh*, द् *ḍ*, द् *dh*, द *n* (not द *sh*, Pāṇ VIII 4, 43) is changed into a lingual

Ex तत् + दयते = तद्दयते *ta + dayate = taddayate*. The final त् *t* is changed into द् *t* and then into द् *ḍ* according to § 65

In composition, तत् + टीका = तट्टीका *ta + ṭika = tattika*, a gloss on this

एतत् + शकुन् = एतद्दकुन् *eta + śakun = etatṭhakkun*, the idol of him

The same change would take place before an initial द् *ḍ* and before an initial द *n*, त् *t* might become either द् *ḍ* or द *n* § 68

* ण *ṣ* according to § 92, is generally changed to छ *chh* तच्छृणोति *tacheśṛṇoti*

§ 65 Final न् *n* before उ *d*, इ *dh*, ए *n* (not ष *sh*, Pan VIII 4, 43) is changed to ण *n*

Ex महान् + दामर = महादामर *mahin + dāmarah = mahindamarah*, a great uproar

Note—Rules on the changes of न् *n* before ट *t* and ठ *h* (not ष *sh*) will be given hereafter (§ 74) The changes of place with regard to final Anusāra () and Visarga (h) will be explained together with the changes of quality to which these letters are liable

2. Changes of Quality.

§ 66 Sonant initials require sonant finals

2¹ Surd initials require surd finals

As all final letters (except nasals and ह *l*) are surd they remain surd before surds They are changed into their corresponding sonant letters before sonants

As the nasals have no corresponding surd letters they remain unchanged in quality, though followed by surd letters

Examples 1 क् *k* before sonants, changed into ग् *g*

सम्यक् + उक्त = सम्यगुक्त *samyak + ukta = samyagukta*, Well said¹

धिक् + धनगर्वित = धिग्धनगर्वित *dhik + dhanagarvitam = dhigdhhanagarvitam*, Fie on the purse proud man¹

In composition, दिक् + गज = दिग्गज *dik + gajah = diggajah* an elephant supporting the globe at one of the eight points of the compass

Before Pada terminations दिक् + भि = दिग्भि *dik + bhī = digbhī* instrum plur

Before secondary suffixes beginning with consonants, except ष *y* वाक् + मिन् = वामिन् *vak + min = vagmin* eloquent

2 ट *t* before sonants changed into ड *d*

परिव्राट् + अय = परिव्राडय *parivrat + ayan = parivradayam* he is a mendicant

परिव्राट् + हसति = परिव्राड्हसति *parivrat + hasati = parivradhasati* the mendicant laughs, (also परिव्राड हसति *parivrad dhasati* § 70)

In composition परिव्राट् + मित्र = परिव्राड्मित्र *parivrat + mitram = parivradmitram*, a beggar's friend

Before Pada terminations परिव्राट् + भि = परिव्राड्भि *parivrat + bhī = parivradbhī*

3 ष *p* before sonants, changed into ष *b*

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra* a region there (inflectional base ककुभ *kakubh*)

अप् + घट = अमट *ap + ghatah = abghatah*, a water jar

अप् + जय = अमजय *ap + jayah = abjayah* obtaining water

अप् + मय = अममय *ap + mayah = ammayah* watery § 69

ककुप् + भि = ककुभि *kakup + bhī = kakubhī* instrum plur

4. $\text{र} l$ before sonants, changed into $\text{र} d$, except before sonant palatals and linguals, when (according to § 62) it is changed into $\text{र} j$ and $\text{र} \delta$:

सरित् + अत्र = सरित्त्र सरित् + atra = saridatra, the river there.

जगत् + ईशः = जगदीशः jagat + śīśa = jagadīśaś, lord of the world.

महत् + धनुः = महद्भुः mahat + dhanuḥ = mahaddhanuḥ, a large bow.

महत् + बिः = महद्भिः mahat + bhiḥ = mahadbhiḥ, instrum. plur.

$\text{र} l$ before sonant palatals, changed into $\text{र} j$: see § 621

सरित् + जलं = सरिज्जलं sarit + jalam = sarijjalam, water of the river.

$\text{र} l$ before sonant linguals, changed into $\text{र} \delta$: see § 62:

एतत् + डामरः = एतद्डामरः etat + ḍamarah = etadḍamarah, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final $\text{र} l$ before the possessive suffixes मन् mat, यत् rat, यिन् ran, एत एता is not changed. Ex. विद्युत् + यत् = विद्युत्तय् vidyat + rat = vidyattat, possessed of lightning. Final $\text{र} s$ too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + यिन् = तेजस्विन् tyes + ran = tyesavīn, instead of तेजोयिन् tyeoran. see § 84. 3 ज्योतिष् + मत् = ज्योतिष्मत् jyotis + mat = jyotismat, instead of ज्योतिषेत् jyotishmat. § 84

§ 67. $\text{र} l$ before $\text{र} l$ is not changed into $\text{र} d$, but into $\text{र} l$.

Ex. तत् + लब्धे = तत्तब्धे tat + labdham = tattabdhām, this is taken.

बृहत् + ललाटे = बृहत्तलाटे bṛhat + lalītam = bṛhattallalītam, a large forehead.

§ 68. Additional changes take place if the final surds $\text{क} k$, $\text{ट} ṭ$, $\text{ल} ḷ$, $\text{प} p$ are followed by nasals, chiefly $\text{न्} n$ and $\text{म्} m$. The nasals being sonant, they require the change of $\text{क} k$, $\text{ट} ṭ$, $\text{ल} ḷ$, and $\text{प} p$ into $\text{न्} g$, $\text{ड} ḍ$, $\text{द} ḍ$, and $\text{ब} ḍ$; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written $\text{ङ} ṅ$, $\text{ण} ṇ$, $\text{म} ṁ$.

Ex. दिक् + नागः = दिङ्नागः or दिङ्नागः dik + nigaḥ = diṅnigaḥ or diṁnigaḥ, a world-elephant.

मधुलिङ्ग + नर्दति = मधुलिङ्गर्दति or मधुलिङ्गनर्दति madhuliṅga + nardati = madhuliṅgnardati or madhulinānardati, the bee hums.

जगत् + नाथः = जगद्नाथः or जगद्नाथः jagat + nīthah = jagadnīthah or jagannīthah, lord of the world.

अप् + नदी = अन्नदी or अन्नदी ap + nadi = annadi or annadi, water-river.

प्राक् + मुखः = प्राङ्मुखः or प्राङ्मुखः prāk + mukhaḥ = prāṅmukhaḥ or prāṁmukhaḥ, facing the east.

भवत् + मतं = भवद्मतं or भवद्मतं bhavet + matam = bhavadmatam or bharanmatam, your opinion.

Note—If a word should begin with a palatal or lingual $\text{न} (\text{म्} ṁ \text{ or } \text{र} ṇ)$ then a final $\text{र} l$ would change its place or organ at the same time that it became a nasal. It would become $\text{र} ṅ$ or $\text{र} ṇ$. There are, however, no words in common use beginning with $\text{म} ṁ$ or $\text{य} ṇ$.

§ 69. Before the suffix मय *mayā* and before मात्र *mātra* the change into the nasal is not optional, but obligatory.

Ex. वाक् + मय = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्र = मधुलिङ्गमात्रं *madhuliṅga + mātram = madhulinmātram*, merely a bee.

तत् + मात्र = तन्मात्रं *taḥ + mātram = tanmātram*, element.

Note—Ninety-nine is always शतपत्ति *śatapatiti*, never शतवत्ति *śatavatti*.

§ 70. The initial ह *h*, if brought into immediate contact with a final क *k* (ग *g*), ट *t* (ड *d*), त् *t* (द्ध *dh*), प *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; घ *gh*, ठ *dh*, ध *dh*, भ *bh*.

Ex. धिक् + हस्तिनः = धिहस्तिनः or धिण्णस्तिनः *dhik + hastinah = dhighastinah* or *dhigghastinah*, lie on the elephants!

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्तः *paruvrāṭ + hataḥ = paruvrāṭhataḥ* or *paruvrāṭdhataḥ*, the mendicant is killed.

तत् + हुतं = तद्धुतं or तद्धुतं *taḥ + hutam = tadhutam* or *taddhutam*, this is sacrificed.

अप + हरणं = अभरणं or अभरणं *ap + haranam = abharanam* or *abbharanam*, water-fetching

§ 71. Final न् *n*, न् *n*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नाश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्नास्ते *pratyāṅ + āste = pratyāṅnāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्नास्ते *sugan + āste = sugannāste*, he sits counting well*.

If न् *n*, न् *n*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयन्त *kavīn āhvaṃyanta*, call the poets.

§ 72. Final न् *n* and न् *n* may be followed by initial ञ् *ṅ*, ष् *ṣ*, स् *s* without causing any change; but it is optional to add a क् *k* after the न् *n* and न् *n* after the न् *n*. Thus दन् *ṇa* becomes दन् *ṇka* (or दन् *ṇkchha*, § 92); दन् *ṇa* becomes दन् *ṇksha*; दन् *ṇa* becomes दन् *ṇksa*; दन् *ṇa* becomes दन् *ṇka* (or दन् *ṇkchha*); दन् *ṇa* becomes दन् *ṇksha*; दन् *ṇa* becomes दन् *ṇksa*.

Ex. प्राङ् + गते = प्राङ्गते or प्राङ्गते (or प्राङ्गते) *prāṅ + gata = prāṅgata* or *prāṅkṛgata* (or *prāṅkchṛgata*)

* Technical terms like उपादि *upādhi*, a list of suffixes beginning with *an*, or तिङन्त *tiṅanta*, words ending in *tin*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

मुग्ग + सरति = मुग्गसरति or मुग्गस्ररति *mugan + sarati = mugansarati or mugansarati*

§ 73 The same rule applies to final *n* before *ś* and *s*, but not before *śh*, where it remains unchanged. Before *ś* it is first changed into palatal *ñ** (§ 63), and *ñś* may again be changed to *ñchś*, *ñchśh* (§ 72, 92), or *ñchśh*. Before *s*, *n* may remain unchanged, or *ns* may be changed into *nts*.

Lx तान् + शत = तान्शत *tan + śat = tānśat*, those six

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्
tan + śardūlān = tānśardūlān or tāñchśardūlān or tāñchśhīrdūlān
or *tāñchśhīrdūlān*, those tigers

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate or tāñsahate*,
he bears them

हिन् (हिम्) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hīnsu*, among
enemies (The base हिम् *hims*, before the सु *su* of the loc. plur., is
treated as a Pada) See § 53, 55

§ 74 Final *n* before initial *k*, *kh*, and *p*, *ph*, remains unchanged

Final *n* before *ch*, *chh*, requires the intercession of *ś*

Final *n* before *t*, *th*, requires the intercession of *śh*

Final *n* before *l*, *lh*, requires the intercession of *s*

Before these inserted sibilants the original *n* is changed to Anusvāra.

Lx. हसन् + चकार = हसचकार *hasan + chakara = hasamchakāra*, he did it
laughing

धावन् + छाग = धावच्छाग *dhāvan + chhagah = dhāvamchhīgah*, a run-
ning goat

चलन् + तिष्ठिभ = चलतिष्ठिभ *chalan + tiṣṭibhah = chalamtiṣṭibhah*, a
moving tiṣṭibha bird

महान् + उद्गुह = महाउद्गुह *mahān + śhakkurah = mahamśhakkurah*, a great
idol

पतन् + तरु = पतन्तरु *patan + taruh = patamstaruh*, a falling tree

Note—प्रशान् *praśan* quiet forms the nom प्रशान् *praśan* but this final *n* is treated
before *ch* *chh* *t* *th* *l* *lh* like a final *m*. Lx प्रशान् + चिनोति = प्रशाचिनोति,
i.e. प्रशाचिनोति *praśan + chinoti = praśamchinoti* not प्रशाचिनोति *praśamśchinoti* (Pāṇ
viii 3 7)

§ 75 Final *n* before *ṛ* is changed into *ṛ*. This *ṛ* is pronounced
through the nose, and is written with the Anusvāra dot over it. It is usual
in this case to write the Anusvāra as a half moon, called *Arddha-chandra*

Ex महान् + लाभ = महालाभः *mahan + lābhah = mahā lābhah*, large gain

* To allow *n* to remain unchanged before *ś* is a misprint which occurred in Benfey's
large grammar, but has long been corrected by that scholar

§ 76 A final *ṛ* before *ś* *s* may remain unchanged, or *ṛ* *t* may be inserted.

Ex *षट् + सरितः* = *षट्सरितः*, or *षट्सरितः*: *ṣaṭ + saritaḥ* = *ṣaṭsaritaḥ* or *ṣaṭṣa-
ritaḥ*, six rivers

Anusvāra and Final *m*

§ 77 *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. *किम् + अत्र* *kim + atra* = *किमत्र kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra

This is the general rule The exceptions are simply optional, viz

Before *क्* *k*, *ख* *kh*, *ग* *g*, *घ* *gh*, *ङ* *ṅ*, the final *m* or Anusvāra may be changed into *ङ* *ṅ*

Before *च्* *ch*, *छ* *chh*, *ज* *j*, *झ* *jh*, *ञ* *ñ*, to *ञ* *ñ*

Before *ट्* *ṭ*, *ठ्* *ṭh*, *ड्* *ḍ*, *ढ्* *ḍh*, *ण* *ṇ*, to *ण* *ṇ*

Before *त्* *t*, *थ* *th*, *द* *d*, *ध* *dh*, *न* *n*, to *न* *n*

Before *प्* *p*, *फ* *ph*, *ब* *b*, *भ* *bh*, *म* *m*, to *म्* *m*

Before *य* *y*, *ल* *l*, *व* *v*, to *यँ* *y̐*, *लँ* *l̐*, *वँ* *v̐* See § 56. 6

Hence it follows that final *m* may be changed into Anusvāra before all consonants, and must be so changed only before *ङ* *ṅ*, *ञ* *ñ*, *ण* *ṇ*, *न* *n*, *म्* *m* We should then be spared a number of compound letters which are troublesome both in writing and printing, and we should avoid the ambiguity as to the original nature of these class nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *ता जयति* *taṁ jayati*, he conquers her, is written *ताञ्जयति* *tañ jayati*, it may be taken for *तान् जयति* *tan jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति* *tañ jayati*

In the same manner *तान्दमयति* *tan damayati* may be either *तान् दमयति* *tan damayati*, he tames them, or *तान् दमयति* *tam damayati*, he tames her All this uncertainty is at once removed if final *m* is always changed into Anusvāra, whatever be the initial consonant of the following word

§ 78 *m* at the end of a word in *pausa*, i. e. at the end of a sentence, remains unchanged Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar Ex *एव
evam*, thus, (or *एवम्* *evam*)

Ex *किम् + करोषि* = *कि करोषि* (or *किञ्चरोषि*) *kim + karoshi* = *kim karoshi* (or *kñ karoshi*), What dost thou?

शत्रुम् + जहि = *शत्रुं जहि* (or *शत्रुघ्नहि*) *śatrum + jahi* = *śatruñ jahi* (or *śatruñ jahi*), kill the enemy

नदीम् + तएति = नदी तएति (or नदीनतरति) *nadim + tarati = nadin tarati* (or *nadin tarati*), he crosses the river

गुरुम् + नमति = गुरु नमति (or गुरुनमति) *gurum + namati = gurur namati* (or *gurun namati*) he salutes the teacher

किम् + फल = कि फल (or किफल) *kim + phalam = ki phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमासते = शास्त्र मीमासते (or शास्त्रमीमासते) *śāstram + mīmāṣate = śāstram mīmāṣate* (or *śāstram mīmāṣate*), he studies the book

Before य y, ल l, व v

सत्वरम् + याति = सत्वर याति (or सत्वरयति) *satvaram + yati = satvaram yati* (or *satvaram yati*), he walks quickly

विद्याम् + लभते = विद्या लभते (or विद्यालभते) *vidyam + labhate = vidya labhate* (or *vidyalabhate*), he acquires wisdom

तम् + वेद = त वेद (or तवेद) *tam + veda = tam veda* (or *ta veda*), I know him

Before र r, ज s प sh, स s, ह h

करुणम् + रोदिति = करुण रोदिति *karunam + roditi = karunam roditi*, he cries piteously

शय्यायाम् + शत = शय्याया शते *śayyayam + śate = śayyayam śate* he lies on the couch

मोक्षम् + सेवेत = मोक्ष सेवेत *mokṣam + seveta = mokṣam seveta* let a man cultivate spiritual freedom

मधुरम् + हसति = मधुर हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly

§ 79 Final म m before ह h if ह h be immediately followed by न n, म m, य y, ल l, व v may be treated as if it were immediately followed by these letters See, however, § 77

Ex किम् + हृते = कि हृते or किहृते *kim + hr̥te = kim hr̥te or kim hr̥te*, What does he hide?

किम् + च = कि च or किं च *kim + cha = kim cha or ki cha*, What about yesterday?

किम् + चलयति = कि चलयति or किचलयति *kim + hmalayati = kim hmalayati or kimhmalayati* What does he move?

§ 80 If क k is preceded by the preposition सम sam, an स s is inserted, and म m changed to Anusvara

Ex सम + कृत = सकृत *sam + kr̥taḥ = sa nskr̥taḥ* hallowed.

§ 81 In सम्राज samraj, nom सम्राट samrat, king, म m is never changed

Visarga and Final ऋ and ॠ

§ 82 The phonetic changes of final sibilants which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind

- 1 That there are really five sibilants, and not three, that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots () which properly belong to the Visarga only, i.e. to the unmodified sibilant
- 2 That all sibilants and Visarga are surd, and that their proper corresponding sonant is the ॠ

§ 83 The only sibilant which can be final in *pausa* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs

It should be observed, however, that the guttural and labial sibilants are now written by .h, and that the same sign may also be used instead of any sibilant, if followed by a sibilant

एत तत + काम = एत काम (originally ततॠ कामॠ) *tatah + kamah = tatah kamah* (originally *tataḥ kamah*), hence love

पूर्णे + चन्द्र = पूर्णेचन्द्र *pūrṇah + chandrah = pūrṇas chandrah*, the full moon

तरो + छाया = तरोरछाया *taroh + chhaya = taros chhaya*, the shade of the tree

भीत + दलति = भीतदलति *bhītah + talati = bhītashatalati*, the frightened man is disturbed

भग्न + ठक्कुर = भग्नठक्कुर *bhagnah + thakkurah = bhagnashthakkurah*, the broken idol

नद्या + तीर = नद्यालीर *nadyah + tiram = nadyastiram*, the border of the river

नद्या + पार = नद्या पार (originally नद्याॠ पारॠ) *nadyah + param = nadyah param* (originally *nadyaḥ param*), the opposite shore of a river

Visarga before sibilants

सुप्त + शिशु = सुप्तशिशु or सुप्त शिशु *suptah + śiśuh = suptas śiśuh* or *suptah śiśuh*, the child sleeps

भाग + शोदश = भागशोदश or भाग शोदश *bhagah + shodash = bhagash shodash* or *bhagah shodash*, a sixteenth part

प्रथम + सर्ग = प्रथमसर्ग or प्रथम सर्ग *prathamah + sargah = prathamas-sargah* or *prathamah sargah*, the first section

Note 1—If Visarga is followed by an initial त् *ts*, it is not necessarily changed into dental स् *s*, but may remain Visarga, as if followed by स् *s*

Ex शठ + त्सरति = शठ त्सरति *śathah + tsaratī = śathah tsaratī*, a wicked man cheats

क + त्सर = क त्सर *kah + tsarah = kah tsarah*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS (Paṇ VIII 3 36, v)

Ex देवा + स्य = देवा स्य or देवा स्य *devah + stha = dei ih stha* or *deva stha*, you are gods, (also देवास्य *devas stha*)

हरि + स्फुरति = हरि स्फुरति or हरि स्फुरति *harīh + sphuratī = harīh sphuratī* or *harī sphuratī*, Hari appears

Note 3—If nouns ending in इस् *is* or उस् *us*, like हरि *harīh* or धनु *dhanuh* are followed by words beginning with क *k*, र *kh*, प *p* फ *ph*, and are governed by these words, प् *sh* may be substituted for final Visarga सर्पिष्विवति or सर्पिष्विवति *sarpishpibati* or *sarpīh pibati*, he drinks ghee, but तिष्ठतु सर्पिष्विव त्वमुदक *tishthatu sarpīh, piba tvam udakam* let the ghee stand drink thou water

§ 84 If final Visarga is followed by a sonant letter, consonant or vowel the general rule is that it be changed into र *r* (See however, § 86) This rule admits, however, of the following exceptions

- 1 If the Visarga is preceded by च *a* and followed by a sonant letter (vowel or consonant), the Visarga is dropt
- 2 If the Visarga is preceded by च *a* and followed by any vowel except च *a*, the Visarga is dropt.
- 3 If the Visarga is preceded by च *a*, and followed by a sonant consonant, the Visarga is dropt and the च *a* changed to ओ *o*
- 4 If the Visarga is preceded by च *a* and followed by च *a* the Visarga is dropt च *a* changed into ओ *o* and the initial च *a* elided The sign of the elision is ३, called *Atagraha*

Examples of the general rule

कवि + अय = कविरय *kavīh + ayam = kavirayam*, this poet

रवि + उदेति = रविरुदेति *ravīh + udeṭi = ravir udeṭi*, the sun rises

गौ + गच्छति = गौरगच्छति *gauh + gachchhati = gaur gachchhati* the ox walks

विष्णु + जयति = विष्णुर्जयति *viṣṇuh + jayati = viṣṇur jayati*, Vishnu is victorious

पशो + बध् = पशोर्बध् *paśoh + bandhah = paśorbandhah* the binding of the cattle

मुहु + मुहु = मुहुर्मुहु *muhuh + muhuh = muhurmuhuh*, gradually

वायु + वाति = वायुर्वाति *vayuh + vāṭi = vayur vāṭi*, the wind blows

शिशु + हसति = शिशुर्हसति *śiśuh + hasati = śiśur hasati* the child laughs

नि + धन = निर्धन *nīh + dhanah = nirdhanah*, without wealth

दुः + नीतिः = दुर्नीतिः *duh + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

* आगताः + क्षपयः = आगता क्षपयः *āgatāḥ + kṣapayaḥ = āgatā kṣapayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उचताः + नगाः = उचता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mād̐bhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutah + āgataḥ = kuta āgataḥ*, Whence come?

कः + एषः = क एषः *kah + eṣaḥ = ka eṣaḥ*, Who is he?

कः + क्षुषिः = क क्षुषिः *kah + rishih = ka rishih*, Who is the poet?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanah + gandhah = śobhano gandhah*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyah + nakārah = mūrdhanyo nakārah*, the lingual *n*.

निर्वोणः + दीपः = निर्वोणो दीपः *nirvānah + dīpah = nirvāno dīpah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītah + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛtah + yatnah = kṛto yatnah*, effort is made

मनः + रमः = मनोरमः *manah + ramaḥ = manoramah*, (a compound), pleasing to the mind, delightful.

मनः + भिः = मनोभिः *manah + bhiḥ = manobhiḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītah = vedo 'dhītah*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85 There are a few words in which the final letter is etymologically *r* *.

* It is called रजातो विभक्तिः *rajāto vibhaktiḥ*, the Visarga produced from *r*. It occurs, preceded by अ, in पुनः *punaḥ*, again. प्रातः *prātaḥ*, early. अतः *antaḥ*, within; सरः *śraḥ*, heaven; in the voc sing of nouns in अस् *as*, ex पिता *pitā*, father, from पितृ *pitṛ*, &c., and in verbal forms such as अनागर् *anāgar*, 2 3 sing impf of नागृ *nāgr*.

This τr , as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84 2, 3, 4, 1 c if preceded by स *a*, and followed by any sonant letter, vowel or consonant, the τr is retained

- Ex पुन + अपि = पुनरपि *punah + api = punarapi*, even again
 प्रात + एव = प्रातरेव *prutah + eva = prutarēva*, very early
 भ्रात + देहि = भ्रातदेहि *bhrutah + dehi = bhrutar dehi*, Brother, give!

§ 86 No τr can ever be followed by another τr . Hence final Visarga, whether etymologically स *s* or τr , if followed by initial τr , and therefore by § 84 changed to τr , is dropt, and its preceding vowel lengthened

- Ex विद्यु + रानते = विद्यु रानते *vidhuh + rajate = vidhū rajate*, the moon shines
 भ्रात + रक्ष = भ्रातरक्ष *bhrutah + raksha = bhrutar raksha*, Brother, protect!
 पुन + रोगी = पुनरोगी *punah + rogi = pun rōgi*, ill again

These are the general rules on the Sandhi of final Visarga, स *s* and τr . The following rules refer to a few exceptional cases

§ 87 The two pronouns स *sah* and एष *ēshah*, thus, become स *sa* and एष *ēsha* before consonants and vowels, except before short स *a* and at the end of a sentence

- Ex स + ददाति = स ददाति *sah + dadati = sa dadati*, he gives
 स इन्द्र = स इन्द्र *sah indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi

But स + अभवत् = सोऽभवत् *sah + abhavat = so 'bhavat*, he was
 मृत स *mritah sah*, he is dead

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa ēsha* becomes occasionally सैष *saiṣha*, he, this person. स इन्द्र *sa indrah* appears as सैन्द्र *sendrah* (Pan VI 1, 134)

The pronoun स्य *syah*, he, follows the same rule optionally in poetry (Pan VI 1, 133)

§ 88 ओ *ōhoh*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants

- Ex ओ + ईशान = ओ ईशान *ōhoh + īkana = ōho īsana* Oh lord!
 ओ + देवा = ओ देवा *ōhoh + devah = ōho devah*, Oh gods!

The same applies to the interjections भगो *bhagoh* and अघो *aghoh*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner

§ 89 Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e.g. कान्त *kānta*, काम *kāma*), before कंस *kaṁsa*, goblet, कुम्भ *kumbha*, jar, पात्र *pātra*, vessel, कुक्का *kukka*, counter, कर्ण *karni*, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

Ex. त्रेयः + करः = त्रेयस्करः *treyah + karaḥ = treyaskarah*, making happy.

अहः + करः = अहस्करः *ahah + karah = ahaskarah*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayah + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant, (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *divaḥ + patih = divaspatih*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patih = vāchaspatih*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskarah*, sun, &c.

2. Nouns in इस् is and उस् us, such as हरिः *harīḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take स् s. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣhpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmuh = āyushkāmah*, fond of life.

Note.—भ्रातृपुत्रः *bhrātṛpuṭrah*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putrah*, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः *namah*, पुरः *purah*, तिरः *tirah*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namah + kārah = namaskarah*, adoration; (but नमः कृत्वा *namah kṛitvā*, having performed adoration.)

पुरः + कृत = पुरस्कृत *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tirah + kārī = tiraskārī*, despising. In तिरः *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, परिः *pariḥ*, अविः *aviḥ*, प्रादुः *prāduḥ*, चतुः *chatuh*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take स् s instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ + kāmah = nishkāmah*, loveless.

निः + फलः = निष्फलः *niḥ + phalāḥ = nishphalāḥ*, fruitless.

अविः + कृतं = अविकृतं *aviḥ + kṛitam = avishkṛitam*, made manifest.

दुः + कृत = दुष्कृतं *duḥ + kṛitam = duṣhkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuh + koṇam = chatuṣhkoṇam*, square.

III. Nouns in *अस् as*, *इस् is*, *उस् us*, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes *मत् mat*, *वत् val*, *विन् vin*, and *वल vala*, the final *स् s* appears as *श् sh* or *प् sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotih + mat = jyotishmat*, with light.

रजः + वल = रजसल *rajah + vala = rajasala*, a buffalo.

2. Before Taddhita suffixes beginning with *त् t*, the *स् s*, preceded by *इ i* or *उ u*, is changed into *प् sh*, after which the *त् t* becomes *ट t*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archih + tvam = archishtvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh + layam = chatushlayam*, the aggregate of four.

3. Before the Taddhita suffixes *पाशं páśa*, *कल्प kalpa*, *क ka*, and in composition with the verb *काम्यति kámyati*, nouns in *अस् as* retain their final *स् s*, while nouns in *इस् is* and *उस् us* change it into *प् sh* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + páśam = payaspáśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kah = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kámyati = yaśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpih + páśam = sarpiṣhpáśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpih + kalpam = sarpiṣhkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh + kah = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh + kámyati = dhanushkámyati*, he desires a bow.

§ 90. Nouns ending in radical *र् r* (§ 85) retain the *र् r* before the *सु su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वारु + सु = वारुषु *vár + su = vārshu*, in the waters.

गिरु + पतिः = गीर्षतिः *gir + patih = gīrpatih*, lord of speech.

In compounds, however, like *गीर्षतिः gīrpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, v.), and we meet with *गीःपतिः gīhpatih*, *धूःपतिः dhūhpatih*, and *धूर्पतिः dhūrpatih*, *स्वःपतिः svahpatih* and *स्वर्पतिः svarpatih*, lord of heaven; *अहःपतिः ahahpatih* and *अहर्पतिः aharpatih*, lord of the day.

अहर् ahar, the Pada base of *अहन् ahan*, day, is further irregular, because its final *र् r* is treated like *स् s* before the Pada-terminations, and in composition before words beginning with *र् r* hence *अहः + भिः = अहोभिः ahah + bhih = ahobhih*; *अहः + सु = अहःसु ahah + su = ahahsu*; *अहः + रात्रः = अहोरात्रः ahah + rātrah = ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, v.)

§ 91 च *chh* at the beginning of a word, after a final short vowel and after the particles चा *d* and मा *mā*, is changed to छ *chchh*

Ex तव + छाया = तव छाया *tava + chhāyā = tava chchhāyā*, thy shade

मा + चिदन् = मा चिदन् *mā + chhidat = mā chchhidat*, let him not cut

आ + छादयति = आच्छादयति *ā + chhadayati = achchhādayati*, he covers

After any other long vowels, this change is optional

यदरीक्षाया or यदरीच्छाया *badarīchhaya* or *badarīchchhāyā* shade of Badaris

In the body of a word, the change of च *chh* into छ *chchh* is necessary both after long and short vowels

Ex इच्छति *ichchhati*, he wishes म्लेच्छ *mlechchhah*, a barbarian (Pan १। १, 73-76)

§ 92 Initial श *ś*, not followed by a hard consonant, may be changed into च *chh*, if the final letter of the preceding word is a hard consonant or न् *n* (for न् *n*)

Ex वाक + शत = वाक्शत or वाक्कृत *vāk + śatam = vākśatam* or *vākchhatam*, n hundred speeches

परिमाद + शेते = परिमाद शेते or परिमादक्षेते *parivrat + śete = parivrat śete* or *parivrat chhete*, the beggar lies down

महत् + शकट = महत्शकट or महत्कट *mahat + śakam = mahach śakam* or *mahach chhakatam*, a great car

धावन् + शश = धावन्शश or धावन्क्षश *dhatan + śaśah = dhavañ śaśah* or *dhatan chhāśah*, a running hare

अप + शब्द = अपशब्द or अपक्षब्द *ap + śabdah = ap śabdah* or *apchhabdah*, the sound of water

§ 93 If ह *h*, घ *gh*, ट *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b* are changed into घ् *gh*, ट् *dh*, ध् *dh*, भ् *bh*

Ex दुह *duh*, a milker, becomes दूध *dūdh*

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*

बुध् *budh*, wise, becomes भूत् *bhūt*

§ 94 Table showing the Combination of Final with Initial Consonants

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL IMPAUSAL	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
I	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
II	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
III	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
IV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
V	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
IX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
X	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
I	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
II	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
III	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
IV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
V	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
IX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
X	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH

No. 1. The consonants that are of special value in the final or initial letter. II. The sign 'v' before a letter indicates that it is preceded by a vowel. III. In the final 'v' it is used to denote the final and necessary from the previous letter. IV. The sign 'v' is used to denote the final and necessary from the previous letter.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
INITIAL.	क(ग)	ख(फ)	ग(ङ)	घ(ब)	ङ(ड)	च(प)	छ(त)	ज(द)	झ(ध)	ञ(न)	ट(क)	ठ(ख)	ड(ग)	ढ(घ)	ण(ण)	त	थ
I. क्	क(ग)	ख(फ)	ग(ङ)	घ(ब)	ङ(ड)	च(प)	छ(त)	ज(द)	झ(ध)	ञ(न)	ट(क)	ठ(ख)	ड(ग)	ढ(घ)	ण(ण)	त	थ
II. ख	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ग	ग(ङ)	ख(फ)	ग(ङ)	घ(ब)	ङ(ड)	च(प)	छ(त)	ज(द)	झ(ध)	ञ(न)	ट(क)	ठ(ख)	ड(ग)	ढ(घ)	ण(ण)	त	थ
IV. घ	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. ङ	ङ(ड)	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VI. च	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. छ	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII. ज	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. ङ and ढ	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. ण	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX c. ण (not ण)	...	ख(फ)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ' before a letter, indicates that it is preceded by a short; the sign ^, that it is preceded by a long vowel; the sign o, that the letter is to be elided.

III. In col. IX b, *id.* means that the form is the same as in col. IX a. IV. The sign ' is used to distinguish the real and necessary from the optional Anuvāra.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	ग्	*ग्	क्	...	...	ग्	ग्	क्	ग्	ग्	ग्	ग्	क्	...	...	ग्
II. झ
III. ढ	ङ्	ङ्	ङ्	...	...	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	...	...	ङ्
IV. ण
V. त्	त्	त्	त्	...	...	त्	त्	त्	त्	त्	त्	त्	त्	...	...	त्
VI. न्
VII. प्	प्	प्	प्	...	...	प्	प्	प्	प्	प्	प्	प्	प्	...	...	प्
VIII. ब्	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	ब(न्)	...	...	ब(न्)
IX a. ङ and ढ etc. ङ and ङाः	ङ्	ङ्	ङ्	...	...	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	...	...	ङ्
IX b. ञाः ञाः (not ञट्)	ञा	ञा	ञा	...	...	ञा	ञा	ञा	ञा	ञा	ञा	ञा	ञा	...	...	ञा

NATI, or Change of Dental न् n and स् s into Lingual श् sh and ष् sh

§ 95 In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual श् sh and ष् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in simple words with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice

Change of न् n into श् sh

§ 96 The dental न् n, followed by a vowel, or by न् n, म m, य y, and व v, is, in the middle of a word, changed into the lingual श् sh if it is preceded by the linguals च् ch, छ् ch, ज् j, or ष् sh. The influence of these letters on a following न् n is not stopped by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ n, ह h, ञ m), or by any labial (प p, फ ph, ब b, भ bh, म m, य v), or by य y, intervening between the linguals and the न् n

Ex नृ + ना = नृना nrī + nām = nrīnām, gen plur of नृ nrī, man

कर्ण kārṇah, ear

दूषण dūṣhaṇam, abuse

पूरण pūraṇam, nourishing, (ह h is guttural and preceded by Anusvāra)

अर्केण arkeṇa, by the sun, (क k is guttural)

गृह्णाति grīhṇati, he takes, (ह h is guttural)

क्षिप्य kṣhipnyūḥ, throwing, (प p is labial)

प्रेम्या premyā, by love, (म m is labial)

ब्रह्मण्य brāhmāṇyāḥ, (ह h is guttural, म m is labial, and न् n followed by य y)

निषण nishannah, (न् n is followed by न् n, which is itself afterwards changed to श् sh)

अक्षयन् akṣhamāḥ, (श् sh is followed by व v)

प्रायेण prayeṇa, generally, (य y does not prevent the change)

But अर्चन archanā, worship, (च ch is palatal)

अर्चयेन arcaṇena, by the ocean (र् r is lingual)

दर्शन darśanam, a system of philosophy, (र् r is palatal)

अर्धेन ardheṇa, by half, (र् dh is dental)

कुर्यति kuryanti, they do, (न् n is followed by र r)

रामान् raman, the Rāmas, (न् n is final)

Note—रुग्ण rūgaṇ like युक्ता yuktā (Pāp vi 1, 15) should be written with श् sh. The य y is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into श् sh in compounds, such as शरग्नि śaragṇi (Pāp Gaṇa kṣhebhāṇī)

§ 97 The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nā, the sign of the Kṛi conjugation, are not changed into न् n in the two verbs तृप् *trip* and क्षुब्ध *kshubdh* (Pan VIII 4, 39) Hence

तृप्तेति *tripnoti*, he pleases * क्षुब्धति *kshubhanti*, he shakes

But शृणोति *śṛṇoti*, he hears पुष्पाति *puṣpati*, he nourishes

क्षुब्धान *kshubdhana*, imper shake

Table showing the Changes of न् n into न् n

च ri,	in spite of intervening Vowels, Gutturals (including ह h and Anuvāra), Labials (including प p), and च y,	change	if there follow Vowels, or
च ri,		न् n	न n,
र r,		into	म् m,
प sh,		न् n	य y, र r

§ 98 The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination) are the most important to remember. But न् n is likewise liable to be changed into न् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or प sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important

- The change of न् n into न् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence चर्म *bārdhri*, a leathern thong + नस *nasa*, nose, gives चर्मनस *bārdhrīnasa*, if it is the name of a certain animal, according to Wilson, of a goat with long ears, according to others, of a rhinoceros, or a bird (Unādi Sūtras, ed Aufrecht, s v Pan VIII 4 3). But चर्मन् *charman*, leather, + नासिका *nasika*, nose, gives चर्मनासिका *charmanasikā*, if it means having a leathern nose. An important exception is सर्वनामन *sarvanaman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Panini himself employs with the dental न् n only (Pan I 1, 27). Other proper names not following the general rule, are त्रिनयन *trinayanah*, three-eyed, name of Śiva, रघुनन्दन *raghunandanah*, name of Rama, स्वर्भानु *svarbhānuh*, name of Rahu, &c

* In the Veda we find तृप्तेति *tripnoti* Rv II 16 6 तृप्तेति *tripnoti* Rv III 42, 2

Words to be remembered

अग्रणी *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead
ग्रामणी *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*,
to lead

वृत्रह *vrtraghnaḥ*, Indra, killer of Vritra, but वृत्रहण *vrtrahaṇam*, acc of
वृत्रहन् *vrtrahan* (Pan VIII 4, 12, 22)

गिरिन्दी or गिरिज्दी *giriṇadī* or *giriṇadī*, mountain stream

पराह् *parahnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day, but
सर्वाह् *sarāḥnaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*,
day, and the same whenever the first word ends in अ a. (Pan VIII 4, 7)

There are minute distinctions, according to which, for instance, क्षीरपान *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, क्स क्षीरपान *kamsaḥ kshīrapanah*, may be pronounced with dental or lingual न (न n or ण n), but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाण *kshīrapāṇah*, milk-drinking (Pan VIII 4, 9 and 10) In the same manner दर्भाहण *darbhāraḥaṇam*, a hay-cart, is spelt with lingual ख n while in ordinary compounds, such as इन्द्राहण *indrāraḥaṇam*, a vehicle belonging to Indra, the dental न् n remains unchanged (Pan VIII 4, 8)

2 In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding Hence माषपात्रेण *māṣa rapena*, by sowing beans, but माषकुम्भापात्रेण *māṣa kumbha rapena*, by sowing from a bean jar (Pan VIII 4, 38)

3 In a compound the change of न् n into ख n does not take place if the first word ends in न् g

Ex चक्र + अयन = चक्रयन *ṛik + ayanam = ṛigayanam*

Some grammarians restrict this to proper names (Pan VIII 4, 3, 5)

Or if it ends in व sh, and the next is formed by a primary suffix with न् n

Ex नि + पान = निष्पान *nī + pānam = nīshpānam*

यजु + पावन = यजुष्पावन *yajuh + pāvanam = yajushpāvanam* (Pan VIII 4, 35)

4 In compounds the न् n of nouns ending in न n, and the न् n of case-terminations, if followed by a vowel, are always liable to change

वीहिवापिन् *vīhivāpin*, rice sowing may form the genitive वीहिवापिन् *vīhivāpinah*, but also वीहिवापिन् *vīhivāpinah*

वीहिवापायि or वीहिवापायि *vīhivāpāyī* or *vīhivāpāyī*, nom plur neut.

वीहिवापेण or वीहिवापेण *vīhivāpēṇa* or *vīhivāpēṇa*, instrum sing

Likewise feminines such as वीहिवापिनी or वीहिवापिनी *vīhivāpinī* or *vīhivāpinī* (Kāś Vṛttu VIII 4 11)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to य् y. Thus खरपः *kharaṇaḥ* (i.e. donkey-keeper) becomes खरपायणः *kharaṇāyaṇaḥ*, the descendant of *kharaṇa*. मातृभोगीयः *mātrabhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātr*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with य् n. (See also § 98 6) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīnī* would have the lingual य् y, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samāśanpada*), and therefore follow the general rule of § 96. (Pān VIII. 4, 3. Kāś. Vṛtti VIII. 4. 11. v)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pān. VIII. 4, 12.)

Ex. वृत्रहन् *vṛtrahaṇ*, Vṛtra-killer; gen. वृत्रहणः *vṛtrahaṇaḥ*.

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरेण *kshīrapena*

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pān VIII. 4, 13)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*.

शुष्कगोमयेण *śuṣhkagomayena*, instrum. sing. of शुष्कगोमय *śuṣhkagomaya*:

(शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung)

- 7 Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न् *na* (if preceded by a vowel), and मान *māna*, is changed to य् n, but under certain restrictions. (Pān. VIII. 4, 29)

Ex. प्रवपणं *pravāpanam*, प्रमानं *pramānam*; प्राप्यमाणं *prāpyamānam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pān. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pān VIII. 4, 31); hence प्रवपणं and °णं *prayāpanam* and *prayāpanam*, प्रकोपणं or °णं *prakopenam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + ईयन् = प्रेयणं *pra + īyanam* = *preṅganam*; but प्र + कंयन् = प्रकपणं *pra + kaṇyanam* = *prakampanam*. Lastly, there are several roots which defy all these rules, viz. भृ *bhā*, भू *bhū*, पृ *pṛ*, कम् *kaṁ*, गम् *gaṁ*, घ्राय् *ghrāy*, वेप् *vep* hence प्रभानं *prabhānam* &c, never प्रभाणं *prabhāṇam*; प्रवेपणं *praveṇam*, never प्रवेपणं *praveṇam*.

- 8 After prepositions containing an र् r, such as अन्तर *antar*, निर् *nir*, परा *parā*,

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् *n* into ख् *n* takes place

- 1 In most roots beginning with न् *n* (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

पर + मुदति = परामुदति *para + mudati = paramudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayalah*, a leader

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâtha, the list of roots of native grammarians, as beginning with ख् *n*. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Kṛit affixes, viz (Pan VIII 4, 33)

खिसि *kis*, to kiss, प्रखिसितय or प्रनिमितय *pranikshatayam* or *pranimitayam*

खिष् *niksh*, to kiss, प्रखिष्य or प्रनिष्य *pranikshanam* or *pranikshanam*

खिदि *nd*, to blame, प्रखिन्द or प्रनिन्द *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâtha as beginning with न् *n*, viz. (Pan VI 1, 65, v)

नृत् *nrî*, to dance

नट *nand*, to rejoice

नर्द *nard*, to howl

नष्ट *nakk*, to destroy

नाद् *ndi*, to fall down, (Chur) *

नाप् *nâth*, to ask

नाध *nâdh*, to beg

नृ *nrî*, to lead

एत् परिनर्तन *parinartanam* परिनन्दन *parinandanam*

- 4 The root नश् *nas*, to destroy, changes न् *n* into ख् *n* only when its स *s* is not changed to श *sh* प्र + नश्यते = प्रणश्यते *pra + nashyate = pranashyate*, but
* प्र + नष्ट = प्रनष्ट *pra + nashfah = pranashfah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् *n* is changed to ख् *n* if the र *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राप्ति *pra + aniti = prâpti*, he breathes, but परि + अनिति = पर्याप्ति *pari + aniti = paryâpti*. The reduplicated aorist forms प्राप्तिषत् *prâptishat*, the desiderative with परा *para* is पराप्राप्तिषति *paraniprâptishati* (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh* (Pan VIII 4, 22). Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarhanyate* (Pan VIII 4, 24), but प्र + प्रति = प्राप्ति *pra + ghnanti = praghñanti*, they kill. Also प्रहणन *prahananam*, killing

* It is not नर्द *nar* to dance, but नृद् *nrî* of the Chur class and hence written with a
३ नृद् ६ ९ ११ हान् ११ प ४१ note

The change is optional again where न् n is followed by म् m or व् v. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहन्मि *prahanmi* or *prahanmi*; ग्रहन्वः or ग्रहन्वः *prahanvāḥ* or *prahanvāḥ*.

7. The न् n of नु nu of the Su and of न् n of the Kri conjugation is changed to श् sh in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pân. VIII. 4, 15)

Ex. ग्रहन्वन्ति *prahinvanti*; प्रमीयन्ति *pramīyanti*.

8. The न् n of the termination ज्ञानि *ñāni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवति = प्रभवति *pra + bhavati = prabhavati*.

9. The न् n of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into श् sh before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to be happy, पद् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माद्* *mā*, to measure, मेद् *me*, to change, मो *so*, to destroy, हन् *han*, to kill, याद् *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee, प्सा *psā*, to cut, प् *ap*, to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*din*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes.

(Pân. VIII. 4, 17, v.)

प्रत्यगद् *pranyagadāt*; प्रत्यनद् *pranyanadāt*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati* or *pranipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in प् *sh* (Pân. VIII. 4, 18), in which the न् n of नि *ni* remains unchanged.

प्रनिक्करोति *pranikkaroti*, प्रनिक्करोति *pranikkhādāti*, प्रनिपिनष्टि *pranipinashṭi*.

Change of स s into प sh

§ 100. A dental स s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ *ā*, or by क् *k*, र् *r*, ल् *l*, is always changed into the lingual प sh, provided it be followed by a vowel, or by त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, or व् *v*; likewise by certain Taddhita suffixes, क *ka*, कल् *kalpa*, पाप् *pāśa*, &c.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, प्रति *prati*, &c., into शि *śi*, mentions मी *mā*, but this, according to the commentaries, includes two roots, the root माद् *mā(n)*, which forms मीमते *mīmāte*, he measures, and the root मेद् *me(n)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*din*) means *śamyati*, or *śam* conjugated like *din*, and not *śimayate*.

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् n into ख् n takes place

- 1 In most roots beginning with न् n (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

पर + नुदति = परानुदति *para + nudati = paranudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayakah*, a leader

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ख् n. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Kṛt affixes, viz (Pan VIII 4 33)

खिसि *nis*, to kiss, प्रखिसितव्यं or प्रनिमित्तव्यं *pranimitavyam* or *pranimitavyam*

खिश् नृक् *niksh*, to kiss, प्रखिश्ण or प्रनिश्ण *pranikshanam* or *pranikshanam*

खिदि *nid*, to blame, प्रखिदन or प्रनिदन *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pan VI 1, 65, v)

नृत *nṛt* to dance

नन्द *nand* to rejoice

नर्द *nard*, to howl

नष्ट *nakk*, to destroy

नाद् *nāt*, to fall down, (Chur)*

नाच् *nath*, to ask

नाध *nādḥ* to beg

नृ *nṛi*, to lead

Ex परिनर्तन *parinartanam* परिन्दन *parinandanam*

- 4 The root नश् *nas*, to destroy, changes न् n into ख् n only when its श s is not changed to ष sh. प्र + नश्यते = प्रणश्यते *pra + nashyate = pranashyate* but

प्र + नष्ट = प्रणष्ट *pra + nashṭah = pranashṭah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् n is changed to ख् n if the र r is not separated from the न् n by more than one letter. Thus प्र + अतिष्ठति = प्रातिष्ठति *pra + antisthati = prantisthati*, he breathes, but परि + अतिष्ठति = पर्यातिष्ठति *pari + antisthati = paryantisthati*. The reduplicated aorist forms प्रातिष्ठत् *prantisthat* the desiderative with परा *para* is पर्यातिष्ठयति *paryantisthat*. (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् n is changed except where ह h has to be changed to घ gh. (Pan VIII 4, 22) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarnahanyate* (Pan VIII 4 24), but प्र + प्रति = प्रप्रति *pra + ghnanti = praghnanṭi*, they kill. Also प्रहन् *prahanam*, killing

* It is not नद् *nad* to dance, but नृ *nṛi* of the Chur class and hence written with a long d. See also Kaum II p 41 note

The change is optional again where न् n is followed by म् m or व v (Pān. VIII 4, 23) Thus ग्रहन्नि or ग्रहन्नि *grahanmi* or *grahanmi*, ग्रहन्वः or ग्रहन्वः *grahanvāh* or *grahanvāh*

7. The न् n of नु nu of the Su and of न् n of the Kri conjugation is changed to ण् n in the verbs हि hi, to send, and मी mi, to destroy (Pān. VIII 4, 15)

Ex. ग्रहन्वति *grahnavati* प्रदीयति *pradīyati*

8 The न् n of the termination चानि *āni* in the imperative is changeable (Pān. VIII 4, 16) Thus प्र + भवन्ति = प्रभवन्ति *pra + bhavanti = prabhavanti*

9 The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c, is changed into ण् n before the verbs (Pān. VIII 4, 17) गद् gad, to speak, नद् nad, to be happy, पत pat, to fall, पद pad, to go, the verbs called पु ग्hu, माड* md, to measure, मेद् me, to change, मो so, to destroy, हन् han, to kill, या yd, to go, या id, to blow, द्रा dra, to flee, प्स psd, to eat, पप् rap, to persevere, वह vah, to bear, शम् sam, to be tranquil (du), चि chi, to collect, दिद् dih, to anoint

The same change takes place even when the augment intervenes (Pān. VIII. 4, 17, v)

प्रत्यगदत् *pranyagadat*, प्रत्यनदत् *pranyanadat*.

§ 99 In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c, is optional

प्रतिपचति or प्रतिपचति *pranipachati* or *pranipachati*

Except again in verbs beginning with क ka or ख kha, or ending in च sh (Pān. VIII 4, 18), in which the न् n of नि ni remains unchanged

प्रतिनरोति *pranikaroti* प्रतिनरोति *pranikkulati* प्रतिपिनति *pranipinashati*

Change of म् s into प् sh

§ 100 A dental म् s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual प् sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश paśa, &c

* Where it seemed likely to be useful the Sanskrit roots have been given with their diacritical letters (anubandhas) but only in their Devanāgarī form Pāṇini in enumerating the roots which change नि ni after प्र pra प्रति prati &c into णि ni mentions माड md but this, according to the commentaries includes two roots the root माड md(n) which forms मीमि मीमि he measures and the root मेद् me(n) which forms मयते मयते he changes Where in this grammar the transcribed form of a root differs from its Devanāgarī original the additional letters may always be looked upon as diacritical marks employed by native grammarians Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets Thus सम (d c) means समयति, or सम conjugated like द, and not समयते

If Anusvāra* or Visarga or प् sh intervenes between the vowel and the स् s, the change into प् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpīṇā*; nom. plur. सर्पीणि *sarpīṇiḥ* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्पु *sarpīṣṣhu* (here the प् sh intervenes).

वाद्युः *vākshu*, loc. plur. of वाक् *vāc*, speech.

सर्वशक्त + सु = सर्वशक्तुः *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिङ्ग (क्) + सु = चित्रलिङ्गु *chitraliṅg (k) + su = chitraliṅghu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल + सु = कमलसु *kamal + su = lamalshu*, naming the goddess Lakṣmī.

मोक्षयति *dhrokshyati*, fut. of द्रुह् *druḥ*, to hate; (here ह *h* is changed to क *k*, and the aspiration thrown on the initial द *d*.)

पोष्यति *poḥshyati*, fut. of पुष् *puṣh*, to nourish; (here प् sh is changed into क *k*.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpīṣṣkah*; adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पितरः *sarpīḥ + tarah = sarpīṣṣtarah*; (here the त *t* of तरः *tarah* is changed into द *d*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गौक्षरा *gīṣṣarā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मतः = सर्पिष्मतः *sarpīḥ + mat = sarpīṣṣmat*, having clarified butter.

Table showing the Changes of स् s into प् sh.

Any Vowel except अ, आ ई, (in spite of intervening Anusvāra or Visarga or sibilant,) and क् k, र् r, ल् l if immediately preceding.	change स् s into प् sh *	if there follow Vowels, or त t, थ th, न n, म m, य y, व v.
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§ 101. The same rule produces the change of स् s into प् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप् *sushvāp*,

* The Anusvāra must not represent a radical nasal; hence पुंसु *punṣu*, not पुंशु *punṣhu*, loc. plur. of पुंस् *punṣ*, man; Padā base पुंस् *pun*. (Pāṇ. VIII. 3, 58) The Śārasvatī prescribes पुंशु *punṣhu*. The स् s must not be a radical स् s, hence सुषिमि *sūṣimi*, because the स् s belongs to the root पिस् *pi*. (Pāṇ. VIII. 3, 59) Yet चाशिमः *chāśiṣaḥ*, from root शस् *śas*. The rules do not apply to final स् s: hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55)

I have slept विश्रु *siddh*, Des निविशति *asishatsati* This rule is liable to exceptions

§ 102 Again, many roots beginning with श् change it into यश् after prepositions requiring such a change, viz. अति *ati* over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निरु *nir*, out, पर *para*, round प्रति *prati*, towards, वि *vi* away I x अभि + स्तुति = अभिश्रुति *abhi + stauti* = *abhishtauti*, he praises The same change takes place even after the augment has been added, in which case the श् is really preceded by an अ a I x अभ्यश्रुति *abhyashtauti*, he praised Some verbs, after these prepositions, keep the यश् in the reduplicated perfect I x शिष *śich*, to sprinkle, अभिशिषति *abhisishchati*, he sprinkles, अभिशिषेच *abhisishchecha* he has sprinkled In the intensive शिष *śich* does not follow this rule, hence अभिशिषेच्यते *abhisishichyate* (Pan viii 3 112), but in the desiderative श् is changed, अभिशिषिषति *abhisishikatsati* Many other cases must be learnt from the dictionary or from Pāṇini

§ 103 In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians It need hardly be added that beginners should not attempt to burden their memory with these rules though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar

Native grammarians enumerate all monosyllabic verbs beginning with श्, and followed by a vowel or by a dental consonant (likewise श्रि *śri*, श्रि *śrid* स्वद् *svad*, सृज् *sra j*, सृप् *srap*) as if beginning with यश् Thus they write शिद् *śiddh*, श्रि *śhid*, श्रि *śhmi* (Pan vi 1, 64)

This is not done with कृप् *kṛp*, कृज् *kṛj*, कृप् *kṛp*, कृप् *kṛp* ये *śjmi*, मे *śek*, मृ *śra*, in order to show that their initial श् is not liable to be changed into यश् under any circumstances

They then give the general rule that this initial यश् is to be changed into श्, in all these verbs, except शिप् *śhip* and श्रि *śhrishk*, (and according to some in श्रि *śhyai*, Sur) unless where यश् is enjoined a second time

Now यश् for श् in these verbs is enjoined a second time

- 1 When a preposition, or what else precedes it, requires such permutation, according to general rules वि + स्तुति = विश्रुति *vi + stauti* = *vishtauti* मे *ser* forms शिषे *śishera* in the reduplicated perfect
- 2 In desideratives when the reduplicative syllable contains इ or उ *i* or *u*. विश्रु *siddh*, Des निविशति *asishatsati*

But if the श् of the desiderative element must itself be changed to यश्,

the initial स s remains unchanged. सिद् *siddh*, सिद्धेयिषति *sisedhishati*. (Pān. VIII. 3, 61.)

Except in सु *stu*, and in derivative verbs in अय *aya*, where स s is changed to श sh. सु *stu*, Des. दुहति *duhishati*. सिद् *siddh*, Caus. सेधति *sedhayati*, Des. सिद्धेयिषति *sishedhayishati*; but सुहति *suishati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स s is not changed into श sh. सिद् *sidd*, सिद्धेयिषति *sisedayishati*. सद् *sadd*, सिद्धेयिषति *siradayishati*. सह *sah*, सिद्धेयिषति *sirahayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *ste* (*su*), सू *śū* (*tud*), सो *so* (*dir*), स्तु *stu* (*ad*), स्तुब् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs म्हा *sthd*, मनय *senaya*, सिद् *siddh*, सिद् *sich*, संज् *sañj*, संज् *sañj*, सद् *sad*, संज् *stambh*, सन् *ran*, सेप् *ser*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिपुण्यति *abhiṣhṇoti*. अभिपुषति *abhiṣhṇurati*. अभिष्यति *abhiṣhyati*. परिशीति *parishīṣati*. परिशोभते *parishobhate*. अभिशापति *abhiśāpṣati*. अभिषेद्यति *abhiṣedhayati*. परिषेधति *parishedhati*. अभिषेचति *abhiṣēchati*. परिषजति *parishajati*. परिष्यते *parishyate* (VIII. 3, 65). निषीदति *niśīdati*, but प्रीतिदति *pratisidati* (VIII. 3, 65). अभिष्यति *abhiṣhyati* (VIII. 3, 67 and 114). Also अश्रय *arashyati* (VIII. 3, 68, in certain senses). वि and अश्रयति *vi* and *arashyati* (VIII. 3, 69, in the sense of eating). परिषेते *parishreṣate*.

स् is changed to ए sh whenever ह h becomes द् / nom तुरापाद् *turāshāḍ*
acc तुरासाह *turāsaham* (Pan VIII 3, 56)

Change of Dental ष dh into Lingual ढ dh

§ 105 The ष *dh* of the second pers plur *Ātm* is changed to ढ *dh* in the reduplicated perfect, the aorist, and in षीय *śhīdhām* of the benedictive, provided the ष *dh*, or the षी *shī* of षीय *śhīdhām*, follows immediately an inflective root ending in any vowel but अ, आ ḍ. (Pan VIII 3, 78)

Ex कृ *kṛ* Perf चकृदे *chakṛidhæ*

चु *chyu* Aor अच्योद् *achyodhām*

मु *phu* Bened झोषीद् *phoshīdhām*

But क्षिप् *kṣhip* Aor अक्षिष्य *akṣhīdhām*

यज् *yaj* Bened यक्षीय *yakṣhīdhām*

* If the same terminations are preceded by the intermediate इ i, and the इ i be preceded by य y, र r, ल l, ए e, ह h, the change is optional

Ex लु *lu* Perf लुलुषिधे *lulushidhæ* or लुलुषिदे *lulushidhæ*

लु *lu* Aor अलुषिष्य *alushīdhām* or अलुषिद् *alushīdhām*

लु *lu* Bened लुषिषीय *lushīdhām* or लुषिषीद् *lushīdhām*

But बुद् *budh* Aor अबोधिष्य *abodhīdhām*

Rules of Internal Sandhi

§ 106 The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada terminations and before certain secondary or Taddhita suffixes, beginning with any consonant except य y

There is another class of phonetic rules applicable to the final letters of nominal (*pratilpadika*) and verbal bases (*dhatu*) before the other terminations of declension and conjugation, before primary or kṛt suffixes, and before secondary or Taddhita suffixes beginning with a vowel or य y. Some of these rules are general and deserve to be remembered. But in many cases they either agree with the rules of Internal Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of which may be called *Internal Sandhi*. The student will find it useful to glance at them without

endeavouring, however, to impress them on his memory After he has learnt that द्विष् *duśh*, to hate, forms द्वेषि *diśhami*, I hate, द्वेषि *diśkṣhi*, thou hatest, द्वेष्टि *dveśhi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विष्टु *dviṣṭu*, I hate! द्विष्ट *dviṣṭ*, a hater, द्विष *duśhak*, of a hater, द्विष्टु *duśsu*, among haters—he will refer back with advantage to the rules, more or less general, which regulate the change of final *ṣ* *śh* into क *k*, ट *ṭ*, ठ *ṭh*, &c, but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs

1 Final Vowels

§ 107 No hiatus is tolerated in the middle of Sanskrit words Words such as प्रयुग *praiyuga*, fore-yoke, तितल *titau*, sieve, are isolated exceptions The hiatus in compounds, such as पुरस्तात् *puraśta*, going in front, नामउक्ति *nama uktih*, saying of praise, which is produced by the elision of a final *ṣ* before certain vowels has been treated of under the head of External Sandhi (§ 84 2)

§ 108 Final च *a* and चा *a* coalesce with following vowels according to the general rules of Sandhi

- हुद + अस्ति *tuda + asti* = हुदस्ति *tud asti*, I beat
- हुद + इ *tuda + i* = हुदे *tude*, I beat, Ātm
- दान + इ *dāna + i* = दाने *dāne*, in the gift
- दान + ई *dāna + ī* = दाने *dāne*, the two gifts

If we admit the same set of terminations after bases ending in consonants and in short च *a*, it becomes necessary to lay down some rules requiring final च *a* to be dropt before certain vowels Thus if च *am* is put down as the general termination of the acc sing, as in वाच *icā am*, it is necessary to enjoin the omission of final च *a* of तिर *tira* before the च *am* of the acc sing, in order to arrive at तिर *tiram* In the same manner if च *am* is put down as the termination of the 1 p sing impf Par, and ह *e* as that of the 1 p sing pres Ātm., we can form regularly अद्वेष्ट *adveṣṭ-am* and द्विष्टे *dviṣṭe* but we have to lay down a new rule, according to which the final च *a* of हुद *tuda* is dropt, in order to arrive at the correct forms चहुद *atud(a)-am* and हुदे *tud(a)e* By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules

Again in the declension of bases ending in radical चा *d*, certain phonetic rules had to be laid down, according to which the final चा *d* had to be

elided before certain terminations beginning with vowels. Thus the dative शंखमा + ए *śankhadhmā + e* was said to form शंखध्मे *śankhadhme*, (to the shell-blower,) by dropping the final आ *ā*, and not शंखध्मै *śankhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *ā* is dropt, to all the so-called Bha cases, the cases which Hopp calls the weakest cases (Pān. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *ā*, many special rules have to be observed, according to which final आ *ā* is either elided, or changed to ई *i* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + संति *punā + anti* = पुनन्ति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, if followed by vowels or diphthongs, are generally changed to ए *y*, ए *e*, ए *r*.

Ex. मति + ऐ = मत्ते *matī + ai* = *matyai*, to the mind.

जिति + उः = जित्युः *jigī + uḥ* = *jigyuh*, they have conquered.

भानु + ओः = भान्योः *bhānu + oḥ* = *bhānoḥ*, of the two splendours.

पितृ + आ = पिता *pitṛī + ā* = *pitā*, by the father.

बिभी + संति = बिभ्यन्ति *bibhī + anti* = *bibhyanti*, they fear.

In some cases इ *i* and ई *ī* are changed to ए *y*, उ *u* and ऊ *ū* to ए *uv*; ए *ri* to रि *ri*; ए *ri* to ए *ir* and, after labials, to ए *uv*.

Ex. गी + संति = गियन्ति *gī + anti* = *giyanti*, they go.

भी + इ = भियि *bhī + i* = *bhigi*, in fear.

सुपू + ए = सुपुये *sushū + e* = *sushue*, I have brought forth.

भू + इ = भुयि *bhū + i* = *bhuyi*, on earth.

गू + संति = गिरन्ति *gū + anti* = *girati*, he swallows.

पपू + इ = पपुरि *papū + i* = *papuri*, liberal.

यु + संति = युवन्ति *yu + anti* = *yuvanti*, they join.

युयु + उः = युयुयुः *yuyu + uḥ* = *yuyuruḥ*, they have joined.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation.

§ 111. Final ए *ri*, if followed by terminational consonants, is changed to रि *ri*; and after labials to ए *uv*.



गृ *grī*, to shout, Passive गीर्यते *gīr-yate*, Part

पूर्य *prī*, to fill; Passive पूर्यते *pūr-yate*, Part पूर्य

§ 112 ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are centrally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*

• दे + अते = दयते *de + ate = dayate*, he protects

रै + र = राये *rai + e = rāye*, to wealth

गो + र = गवे *go + e = gave*, to the cow

नौ + अ = नाव *nau + ah = nāvah*, the ships

Roots terminated by a radical diphthong (except ये *ye* in redupl perf, Pan VI 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses (Pân VI 1, 45)

दे + णा = दाता *de + tā = dātā*, he will protect

दे + सीय = दासीय *dē + sīya = dāsīya*, May I protect

म्लै + ता = म्लान *mlai + tā = mldtā*, he will wither

शो + ता = शान *śo + tā = śdtā*, he will pare

But in the Present ग्ले + अति = ग्लायति *glai + ati = glayati*, he is weary.

2 Final Consonants

§ 113 The rules according to which the consonants which can occur at the end of a word are restricted to क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ṇ*, ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, न *n*, प *p*, फ *ph*, ब *b*, म *m*, ल *l*, र *r*, श *ś*, ष *ṣ*, ह *h*, ण *ṇ*, झ *ḥ*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i e where it is not followed by any derivative letter or syllable

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be युध् *yudh*. Here, however, the ध *dh* must be changed into द *d*, because no aspirate is tolerated as a final (§ 54 1), and द *d* is changed into न *n*, because no word can end in a soft consonant (§ 54 2) वाच *vach*, speech, in the voc sing would change its च *ch* into क *k*, because palatals can never be final (§ 54 3)

In अधोक *adhok*, the aspiration of the final र is thrown back on the initial द *d* (§ 118) The final ह *h* or घ *gh*, after losing its aspiration, becomes ग *g*, which is further changed to क *k*

§ 114 Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55) The final consonants of the base are then treated like other final consonants

वाच् + स = वाक् *vach + s = vak*, speech, nom sing

प्राच् + स = प्राक् *prāch + s = pran*, eastern, nom sing masc Here प्राक् *prānk*, which remains after the dropping of स *s*, is, according to the

same rule, reduced again to $\text{प्रह् } prāh$, the final nasal remaining guttural, as it would have been guttural if the final $\text{क् } k$ had remained

$\text{सुवल् + स} = \text{सुवल् } suvaly + s = suval$, well jumping Here, after the dropping of $\text{स् } s$, there would remain $\text{सुवल्क् } suvalk$ but as no word can end in two consonants, this is reduced to $\text{सुवल् } suval$ Before the Pada terminations $\text{सुवल् } suvaly$ assumes its Pada form $\text{सुवल् } suval$ (§ 53), hence instrum plur $\text{सुवल्भिः } suvalbhīḥ$

$\text{अहन् + स} = \text{अहन् } ahan + s = ahan$ thou killedst, 2 p sing impf Par

$\text{अद्रेप् + त्} = \text{अद्रेट् } advesh + t = adret$, he hated, 3 p sing. impf Par

$\text{अदोह् + त्} = \text{अदोक् } adoh + t = adhok$, he milked, 3 p sing impf Par

Exceptions will be seen under the heads of Declension and Conjugation

§ 115 With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

- 1 Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base
- 2 Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base
- 3 In this general rule the terminations beginning with vowels, semivowels, or nasals are excluded, i. e. they produce no change in the final consonant of the base

1 $\text{वच् + धि} = \text{वचिध् } vach + dhi = \text{vagdhi}$, Speak! 2 p sing imp Par

$\text{पृच् + ध्वे} = \text{पृचध्वे } prich + dhve = \text{prigdhve}$, you mix, 2 p plur pres Åtm

2 $\text{अद् + ति} = \text{अतिस् } ad + ti = \text{atsi}$, 2 p sing pres thou eatest

$\text{अद + ति} = \text{अतिस् } ad + ti = \text{atti}$, 3 p sing pres he eats

3 $\text{मरुत् + इ} = \text{मरुतिस् } marut + i = \text{maruti}$, loc sing in the wind

$\text{वच् + मि} = \text{वचमिस् } vach + mi = \text{vachmi}$, I speak

$\text{ग्रथ् + यते} = \text{ग्रथ्यते } grath + yate = \text{grathyate}$, it is arranged.

Exceptions such as $\text{भिद् + न} = \text{भिन्न } bhid + nah = \text{bhinnah}$, divided, $\text{भङ्ग + न} = \text{भङ्गन् } bhany + nah = \text{bhagnah}$, broken, must be learnt by practice rather than by rule

§ 116 Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration (§ 54. 1)

Ex $\text{मामप् + ति} = \text{मामतिस् } mamath + ti = \text{mimathi}$, 3 p sing pres Par of the intensive $\text{मामप् } m\text{imath}$, he shakes much.

$\text{रुप् + ध्वे} = \text{रुद्ध्वे } rundh + dhve = \text{runddhve}$, 2 p plur pres. Åtm. of $\text{रुप् } rudh$, you impede

$\text{लभ् + म्ये} = \text{लभ्ये } labh + mye = \text{lapmye}$, I shall take

But $\text{युप् + इ} = \text{युधिस् } yudh + i = \text{yudhi}$, loc sing in battle

लुभ् + यः = लुभ्यः *lubbh + yah = lubhyah*, to be desired.

द्युभ् + नाति = द्युभ्रति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final *घ gh*, *ङ dh*, *च ch*, *भ bh* are followed by *त् t* or *थ th*, they are changed to the corresponding soft letters, *ग् g*, *द d*, *च् c*, *भ b*, but the *त् t* and *थ th* are likewise softened, and the *द d* receives the aspiration. See also § 118.

Ex. रुणप् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभः *labh + tah = labdhak*, taken.

रुंप् + यः = रुंद्ध्यः *rundh + thah = runddhah* (also spelt रुंद्ध्यः *runidhah*), you two obstruct.

रुंप् + तः = रुंद्ध्यः *rundh + tah = runiddhah*, they two obstruct.

अर्वाप् + त्रं = अर्वाद्धं *abāndh + tan = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अर्वाप् + याः = अर्वाद्धाः *abāndh + thāh = abānddhāh*, 2. p. sing. aor. 1. Åtm. thou boundest.

In अर्वाद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final *घ dh* is not thrown back upon the initial *च् c*, because it is supposed to be absorbed by the *त tan* of the termination, changed into *तद्धam*. The same applies to अर्वाद्धाः *abānddhāh*, though here the termination *याः thāh* was aspirated in itself.

§ 118. If *घ gh*, *ङ dh*, *च ch*, *भ bh*, *ङ् k*, at the end of a syllable, lose their aspiration either as final or as being followed by *त् dā*, *भ bh*, *ञ j*, they throw their aspiration back upon the initial letters, provided these letters be no other than *ग् g*, *द d*, *च् c*, *भ b*. See § 93.

Ex. Inflective base धृप् *budh*, to know; nom. sing. भूत् *bhut*, knowing.

Instrum. plur. भूतिः *bhūtibh*.

Loc. plur. भूतुः *bhūtū*.

Second pers. plur. aor. Åtm. अभूद्धं *abhubdhram*.

Second pers. sing. pres. Intens. बोधोप् + सि = बोधोति *bobodh + si = bobhoṭi*.

Desiderative of दध् *dadh*, दधति *dāpsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंक्ष्यामि *bandh + syāmi = bhāntsyāmi*, I shall bind.

दह् *dah*, to burn; धृक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधृगद्धवाम् *adhugaddhavam*, 2. p. plur. impf. Åtm.: but 2. p. sing. imp. Par. दुहिष *dugidhu*.

Note—दध् *dadh*, the reduplicated base of दधति *dāpsati*, I place, throws the lost aspiration of the final *घ dh* back on the initial *द d*, not only before *त् dā*, *भ bh*, *ञ j*, but likewise before *त् t* and *थ th*, where we ought have expected the application of § 117 दध् + तः = धतः

$dadh + tah = dhattah$ दध् + त = धत्त $dadh + thah = dhattah$ दध् + थ = धत्थ $dadh + se = dhatsē$, दध् + स = धत्स $dadh + dham = dhaddham$

§ 119 If च *ch*, ज् *j*, झ् *zh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*

Ex. Nominal base वाच् *vāch*, voc वाक *vak*, speech

Verbal base वच् *vach* 3 p sing pres वच् + ति = वक्ति *vach + ti = vakti*

युज् + पि = युजिषि *yuj + pi = yujishī*, 2 p sing imp Join!

But loc sing वाच् + इ = वाचि *vach + i = vaci*

वाच् + य = वाच्य *vach + ya = vāchya*, to be spoken

वच् + म = वच्म *vach + mah = vachmah*, we speak

वच् + य = वच्य *vach + vah = vachyah*, we two speak (See also § 124)

§ 120. प् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *f*

Ex Nominal base द्विप् *dvish*, nom sing द्विद् *dvit*, a hater

Verbal base द्विप् *dvish*, 3 p sing impf. Par अद्वेद् *adivē*, he hated

§ 121 Before verbal terminations beginning with स् *s*, it is treated like क् *k*

Ex द्वेप् + वि = द्वेक्षि *dvēsh + si = dīekshī*, thou batest, aor अद्विषत् *advishat*, he hated

योक्षति *poکشyati* (*push + syati*), he will nounsh

§ 122 Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *f* and द् *th*

Ex द्विप् + त = द्विट् *dvish + tat = dvishṭah*, they (two) hate

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*

Ex द्विट् + पि = द्विदि *dvit + pi = dviddi*, hate thou

मृद + नाति = मृदयति *mrid + nati = mridayati*

ईद + ते = ईदति *īd + te = īditē*, he praises

§ 123 Before other consonantal terminations प् *sh* is treated like द् *f*

Ex द्विप् + थ् = द्विद्ध् *dvish + dham = dviddham*, 2 p plur impf *Ātm*
Hate ye!

द्विप् + मु = द्विद्मु *dvish + su = dvishsu*, loc plur among haters

Exceptions to this rule, such as धृप् *dhriśh*, nom धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation

§ 124. In the roots धृन् *dhry*, to shine, मृन् *mry*, to wipe, यन् *yay*, to sacrifice, रन् *ray*, to shine, मृन् *mry*, to let forth, and धृन् *dhry*, to roast (धृञ्)

bhrajya, Pan VIII 2, 36), the final ऋ is replaced by ए *sh*, which, in the case enumerated above, is liable to the same changes as an original ए *sh*. Thus

मृन् + च = मृच *mry + cha = mrishta*, you wipe.

राज् + सु = राजसु *raja + su = rajasu*, &c

§ 125 Most verbal and nominal bases ending in ज *ś*, छ *chh*, क्ष *ksh*, श् *śch* (some in ऋ, § 124) are treated exactly like those ending in simple ए *sh*

Ex. Nominal base विद् *viś* nom विद् *viś*, a man of the third caste

Fut वेक्ष + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter

Fut periphr वेक्ष् + ता = वेक्षा *veś + ta = veshya*, I shall enter

विद्वा + ध्व = विद्वद्वा *viś + dhvam = viddhām*, enter you

Loc plur विद्वा + सु = विद्वत्सु *viś + su = viśtu*, among men

Nominal base प्राच्छ *prachh* nom प्राच्छ *prachh*, an asker

Verbal base प्राच्छ *prachh* प्राच्छ् + स्यामि = प्राक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask

प्राच्छ् + ता = प्राक्षा *prachh + ta = prashā*, I shall ask

प्राच्छ् + सु = प्राक्षत्सु *prachh + su = praśtu*, among askers

Nominal base तक्ष *taksh* तक्ष् + सु = तक्षत्सु *taksh + su = taśtu*, among carpenters.

Nominal base रक्ष *raksh* गोरक्ष् + सु = गोरक्षत्सु *goraksh + su = goratsu*, among cowherds

Verbal base चक्ष *chaksh* चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest

चक्ष् + ध्वे = चक्षद्वा *chaksh + dhvé = chakdhve*, you see.

वृच्छ *vrachh*, to cut, nom sing वृच्छ *vrachh*

वृच्छ् + स्यामि = वृक्ष्यामि *vrachh + syāmi = vrakshyāmi* I shall cut

वृच्छ् + ता = वृक्षा *vrachh + ta = vrashā*, he will cut.

§ 126 The ज *ś* of दिञ् *diś*, to show, दृक् *drś* to see, मृश् *mriś*, to stroke, स्पृश् *spriś* to touch if final or followed by Pada terminations is changed into क *k*

Ex Nominal base दिञ् *diś* nom sing दिक् *dik* instrum plur दिग्भिः *digbhīḥ* loc plur दिक्षु *dikṣu*

दृक् *drś* nom sing दृक् *drś* instrum plur दृग्भिः *drigbhīḥ*

In the root नञ् *naś*, the change of ज *ś* into क *k* or ट *t* is optional (Pan VIII 2 63) For further particulars see Declension and Conjugation

§ 127 ह *h* at the end of verbal bases, if followed by a termination beginning with स *s* is treated like ए *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter

Ex लेह + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk

§ 128 In all other cases, whether at the end of a word or followed by

terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with द् *d* (Pan VIII 2, 32), and in उष्णिह् *ushnih* or (2) like द् *dh* in all other words

Ex (1) दुह् *duh* nom युज् *dhuk* instrum plur धुग्भिः *dhugbhīḥ* loc plur
 धुग् *dhukshu* part. pass दुग् *dugdhah*
 दृह् + त् = दृढ् *drih + tah = drīdhah*, fast is an exception

Ex. (2) लिह् *lih* nom लिट् *lit* instrum plur लिङ्भिः *liḍbhīḥ* loc. plur लिट्सु
litsu (पाह् *i* *ih*, यादसु *i* *isu*)
 लिह् + त् = लीट् *lih + tah = līdhah*
 रुह् + त् = रूढ् *ruh + tah = rūdhah*

In लीट् *līdhah* and रूढ् *rūdhah*, द् + त् *dh + t* are changed (§ 117) to ड् *d* + त् *dh* then the first ड् *d* is dropt and the vowel lengthened. The only vowel which is not lengthened is अ् *a* ए *e* ग् *g* पृह् + त् = पृढ् + त् = पृड् = पृट् *i* *rih + ta = rīḍh + ta = rīḍ-dīa = rīḍha*

§ 129 The final ह् of certain roots (दृह् *drih*, मुह् *muh*, सुह् *suh* चिह् *snih*) is treated either as घ् *gh* or द् *dh*. From दृह् *drih*, to hate, we have in compounds the nom sing ध्रुक् *dhruk* and युट् *dhruṭ* (Pan VIII 2, 33), past participle दृग् *drugdhah* or दूढ् *drūdhah*

§ 130 The final ह् *h* of नह् *nah* to bind is treated as व् *dh*

Ex उपानह् *upanah*, slipper, nom sing उपानत् *upanat* instrum plur
 उपानद्भिः *upanadbhīḥ*
 Past part pass नह् + त् = नद्ध् *nah + tah = naddīah* bound ✓

As to अनदुह् *anaduh* or &c, see Declension

§ 131 Nominal bases ending in radical स् *s* change it to त् *t* if final and before the Pada terminations. (Pan VIII 2, 72)

ध्वस् *dhvas* to fall, nom sing ध्वत् *dhvat* nom plur ध्वसः *dhvasah*, instrum
 plur ध्वद्भिः *dhvadbhīḥ*

§ 132 Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s* (Pan VII 4, 49)

वस् *vas*, to dwell, fut वस् + म्यामि = वस्यामि *vas + syami = vatsyami*

Before other terminations beginning with स् *s* final स् *s* remains unchanged

वस् + से = वसे *vas + se = vasse* thou dwellest

मस् + सि = मसि *sas + si = sasi*, thou sleepest

निस् + से = निसे *nims + se = nu sse*, thou kissest.

पेप्स् + सि = पेपेप्सि *pepes + si = pēpeshsi* thou hurtest * (§ 100)

In certain verbs final स् *s* is dropt before वि *dhi* of the imp

शास् + वि = शापि *śas + dhi = śadhi* (Pan VI 4 35)

चक्रास् + वि = चक्रापि *chak s + dhi = chakadhi*

In the same verbs final *s*, if immediately followed by the termination of the second person, *s*, may be changed to *t* or remain *s*

अशास् + स = अशात् or अशा *asas + s = asat or asih*

Before the *t* of the third persoo, it always becomes *t*

अशाम् + त = अशान् *asas + t = asat* (Pan VIII 2, 73 74)

§ 133 न *n* and म *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc plur), are changed to Anusvara

Ex निपासति *jighamsati*, he wishes to kill, from हन् *han*
कस्यते *kramsyate*, he will step, from क्रम *kram*

§ 134 न *n* remains unchanged before semivowels

Ex हन्य *hanyah*, to be killed, from हन् *han*
तन्वन् *tanvan*, extending, from तन् *tan*
प्रेन्यन् *prenvanam**, propellor from इन् *inv*

§ 135 म *m* remains unchanged before the semivowels *y*, *r*, *l*

Ex काम्य *kum yah*, to be loved, from कम् *kam*
ताम्र *tamram*, copper, from तम् *tam* and suffix *ra*
अम्ल *amlah*, sour, from अम् *am* and suffix *la*

§ 136 म *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada termination or by personal terminations beginning with *m* or *v*, is changed into न *n* (Pan VIII 2, 65)

Ex प्रशान् *prashan* nom sing and प्रशान्भिः *prashanbhih*, instrum plur, प्रशान्सु *prashansu*, loc plur, from प्रशाम् *prasham* quieting (Pan VIII 2, 64)
अगन्म *aganma*, we went and अगन्व *aganva* we two went, from गम् + म *gam + ma*, गम् + व *gam + va*

But nom plur प्रशाम् *prashamah*

§ 137 With regard to nasals, the general rule is that in the body of a word the firsts, the seconds the thirds and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute (§ 8)

Ex आशङ्कते or आशङ्कते *asankate* or *asa nkate* he fears
आलिङ्गति or आलिङ्गति *alingati* or *ali ngati*, he embraces
वञ्चयति or वञ्चयति *vanchayati* or *vancha yati* he cheats
उत्कण्ठते or उत्कण्ठते *utkandhate* or *utkamthate* he longs
गन्तु or गन्तु *gantum* or *gantum*, to go
कम्पते or कम्पते *kampate* or *kampa te* he trembles

In compounds, such as सम् + कल्प *sam + kalpa*, it is optional to change

* If the न *n* before *y* or *v* were treated as Anusvara, the *y* or *v* would be changed into a lingual (§ 96) Pan VIII 4 2 v

final *म् m*, standing at the end of a Pada, into the fifth or into real Anusvara, *सकल्प* or *सङ्कल्प* *samkalpah* or *sankalpah* (See § 77)

§ 138 In the body of a word, Anusvara is the only nasal that can stand before the sibilants *श् s*, *ष् sh*, *स् s*, and *ह h*

Ex *दशन dāśanam*, biting *यजूषि yajūṣhi*, the prayers
हंस hamsah, goose *रहते ramhate*, he goes

§ 139 न *n* following immediately after च *ch* or ज *j* is changed to न् *n*

Ex *याचना yachna*, prayer *राज्ञी rajñī*, queen *जन्ने janne*, he was born

§ 140 छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh* (See § 91)

Ex *यत्न richh*, to go, *यत्नति richchati*, he goes
मेच्छ mlechchhah, a barbarian

§ 141 छ *chh* before a suffix beginning with न् *n* or म् *m* is changed to श्छ

Ex *प्रश्च + न = प्रश्न prachh + na = prashna*, question

पापश्च + मि = पापश्चि paprachh + mi = paprasmi, I ask frequently

Before *व् v* this change is optional

§ 142 Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants except य् *y*

Ex *पुष् + त = पुत puy + tah = putah* decaying

तुर्व + न = तूर्न turv + nah = turnah, killed

§ 143 Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant (Pan VIII 2, 77)

Ex *दिव div*, to play, *दीवति divyati*, he plays *दीवोद दीव्यास div-yasam*

गुर gur, to exert, *गूर्न gurnah*

जृर् (i e गिर gir), to grow old, *जीवति jiryati*

गिर gir, voice, instrum plur *गीर्षि girbhah*, loc plur *गीर्षु girshu*

There are exceptions (Pan VIII 2, 79)

कुर kur, to sound *कुर्यास kuryasam*

On a similar principle उ *u* is lengthened in *तुर्व + लाव = तूर्वाव turv + ālah = tūrālah* (Pan VIII 2, 78)

§ 144 Nominal and verbal bases ending in र् *r* and र् *ur* lengthen इ *i* and उ *u* when र् *r* becomes final after the loss of another final consonant. (Pan VIII 2, 76)

Ex *गिर + स् = गीर* or *गी gir + s = gir* or *gih*, nom sing voice

§ 145 Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स् *s* Likewise *यजुस् yajus*

Loc plur सुपिस् + सु = सुपी पु *supis + su = supīshu* nom sing masc
and neut सुपी *supīh*

Nom sing masc सनुस् + स = सनु *sanus + s = sanūh* nom sing neut
सनु *sanūh*

Doubling of Consonants

According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled, likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sakalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्के *arka*, sun is frequently written अर्क्के *arkka*

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*

§ 146 If an aspirated consonant has to be doubled the first loses its aspiration. Thus चर्धन् or चद्धन् *ardhana* or *arddhana*, increase

§ 147 A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षा *arshah*, rainy season, आदर्श *adarsah*, mirror. But we may write either दर्शते or दर्शते *darsyate* or *darsiyate*, it is shown

Explanation of some Grammatical Terms used by Native Grammarians

§ 148 Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vridhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *Bahuvrīhi*, *Samādhāranya*, *Krit*, *Taddhita*, *Unadi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini, but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhatu*s. These roots have been collected in what are called *Dhatupāṭhas* root recitals the most important of which is ascribed by tradition to Pāṇini*.

* Siddhānta Kaumudī ed Tāranātha vol II p 1

CHAPTER III

DECLENSION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, three numbers, Singular, Dual, and Plural, and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note.—There are a few nouns which are indeclinable in Sanskrit. सूर *śūr* star, heaven, अयम् *ayam* this year, (of Vikramāditya's era); स्वयं *svayam* self, मामि *mami* half, भू *bhū* atmosphere; मुदि *muḍi* light & bright, यदि *yadi* dark fortnight &c.

Some nouns are *pluralia tantum*, used in the plural only, दास *dās* slave wife, आप *āp* plur fem water, वर्षा *varṣā* plur fem the rainy season, i.e. the rains, गिरा *girā* plur fem soil.

§ 150 Sanskrit nouns may be divided into two classes

1. Those that have bases ending in consonants
2. Those that have bases ending in vowels

1. Bases ending in Consonants

§ 151 Nominal bases may end in all consonants except *ṛ*, *ṝ*, *ṝ̄*, *ṝ̄̄*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152 Bases ending in consonants receive the following terminations

Terminations for Masculines and Femines

	SINGULAR	DUAL	PLURAL
Nom	स <i>s</i> (which is always dropt)	ौ <i>au</i>	अ <i>aḥ</i>
Acc	अ <i>am</i>		
Instr	आ <i>a</i>	भ्या <i>bhyam</i>	भि <i>bhiḥ</i>
Dat	ए <i>e</i>		भ्य <i>bhyaḥ</i>
Abl	अ <i>aḥ</i>		
Gen	अ <i>aḥ</i>	ो <i>oḥ</i>	आ <i>am</i>
Loc	इ <i>i</i>		सु <i>su</i>
Voc	like Nom, except bases in न <i>n</i> and स <i>s</i>	ौ <i>au</i>	अ <i>aḥ</i>

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases).

They take इ *i* in the Nom, Acc, and Voc dual (Bha cases).

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases). This nasal is

determined by the consonant which follows it; hence *ङ्* *n* before gutturals, *ण्* *n* before palatals, *ञ्* *n* before linguals, *न्* *n* before dentals, *म्* *m* before labials, Anusvāra before sibilants and *ह्* *h*. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Śāraṣv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from *प्रत्यच्* *pratyach*, Nom. Dual *प्रत्यौ* *prātyāñch-au*; base *प्रत्यच्* *prātyāñch*. (Anga.)

Instrum. Plur. *प्रत्यभिः* *pratyag-bhiḥ*; base *प्रत्यच्* *pratyach*. (Pada.)

Gen. Dual *प्रतीचोः* *pratīch-oh*, base *प्रतीच्* *pratīch*. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in *ञ्* *n* and *ल्* *l* are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the *स्* *s* of the termination is dropt (see §§ 114; 55); and that in the Loc. Plur. a *ह्* *h* may be inserted after the final *ञ्* *n*.

Base *सुगल्* *sugan*, a ready reckoner, masc. fem. neut. (from *सु* *su*, well, and root *गल्* *gan*, to count.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगल् <i>sugan</i>	}	सुगली <i>sugan-ah</i>	}	सुगलः <i>sugan-ah</i>
A.	सुगलं <i>sugan-am</i>				
I.	सुगला <i>sugan-ā</i>	}	सुगलभ्यां <i>sugan-bhādyām</i>	}	सुगलिभः <i>sugan-bhiḥ</i>
D.	सुगले <i>sugan-e</i>				सुगलभ्यः <i>sugan-bhyah</i>
Ab.	}	}	सुगलोः <i>sugan-oh</i>	}	सुगलां <i>sugan-ām</i>
G.	सुगलः <i>sugan-aḥ</i>				सुगलम् <i>sugan-am*</i>
L.	सुगलि <i>sugan i</i>	}	सुगली <i>sugan-ah</i>	}	सुगलः <i>sugan-ah</i>
V.	सुगल् <i>sugan</i>				
SINGULAR.		DUAL.		PLURAL.	
N. A. V.		N. A. V.		N. A. V.	
N.	सुगल् <i>sugan</i>	सुगली <i>sugan i</i>		सुगलि <i>sugan i</i>	

* Or सुगन्दम् *sugant su*, § 72

CHAPTER III

DECI ENSION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, "three numbers," Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative

Notes.—There are a few nouns which are indeclinable in Sanskrit सर *śar*, heaven, अयम् *ayam* self; सवत् *śatvat*, year, (of Vikramāditya's era) स्वयं *svayam* self, मामि *māmi* half, भू *bhū* atmosphere, सुदि *sudi* light fortnight, यदि *yadi* dark fortnight &c

Some nouns are *pluralia tantum* used in the plural only, दारः *dārāḥ* plur masc wife, आपः *āpāḥ* plur fem water, वर्षः *varṣāḥ*, plur fem the rainy season, i.e. the rains, मिक्ताः *nikatāḥ* plur fem sand

§ 150 Sanskrit nouns may be divided into two classes

1. Those that have bases ending in consonants
2. Those that have bases ending in vowels

1. Bases ending in Consonants

§ 151 Nominal bases may end in all consonants except इ, ऋ, ए, य् The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above

§ 152 Bases ending in consonants receive the following terminations

Terminations for Masculines and Femines

SINGULAR	DUAL	PLURAL
Nom सू <i>s</i> (which is always dropt)	सौ <i>au</i>	स्य <i>ah</i>
Acc अ <i>am</i>		भि <i>bhiḥ</i>
Instr सा <i>a</i>	भ्या <i>bhyām</i>	भ्य <i>bhyah</i>
Dat ए <i>e</i>		आ <i>am</i>
Abl अ <i>ah</i>	ओ <i>oḥ</i>	सु <i>su</i>
Gen अ <i>ah</i>	सौ <i>au</i>	स्य <i>ah</i>
Loc इ <i>i</i>		
Voc like Nom, except bases in न <i>n</i> and सू <i>s</i>		

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases)

They take इ *i* in the Nom, Acc, and Voc dual (Bha cases)

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases) This nasal is

determined by the consonant which follows it, hence ङ *n* before gutturals, न् *n* before palatals, ण् *n* before linguals, न् *n* before dentals, म् *m* before labials, Anusvara before sibilants and ह् *h* Neuters ending in a nasal or a semivowel do not insert the nasal in the plural (See Sarasv 1 8, 5, Colebrooke, p 83)

§ 153 Bases ending in consonants are divided again into two classes

1 Unchangeable bases

2 Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations

Thus from प्रत्यच् *pratyach*, Nom Dual प्रत्यची *pratyanch-ai*, base प्रत्यच् *pratyanch* (Anga)

Instrum Plur प्रत्यग्भिः *pratyag bhīḥ* base प्रत्यच् *pratyach* (Pada.)

Gen Dual प्रतीची *pratīch ai* base प्रतीच *pratīch* (Bha)

1 UNCHANGEABLE BASES

Paradigm of a regular Noun with unchangeable Base

§ 154 Bases ending in स *s* and ल *l* are not liable to any phonetic changes before the terminations, except that in the Nom Sing the स *s* of the termination is dropt (see §§ 114, 55), and that in the Loc Plur a ट *t* may be inserted after the final स *s*

Base सुगम् *sugam*, a ready reckoner, masc fem neut (from सु *su*, well, and root गम् *gam*, to count)

SINGULAR		DUAL		PLURAL	
	MASC FEM		MASC FEM		MASC FEM
N	सुगम् <i>si gam</i>	}	सुगली <i>si gam ai</i>	}	सुगम् <i>sugan ai</i>
A	सुगम् <i>sugam am</i>				सुगद्भिः <i>sugan bhīḥ</i>
I	सुगम् <i>sugam a</i>	}	सुगद्भ्याम् <i>sugan bhyaām</i>	}	सुगद्भ्यः <i>sugan bhyaḥ</i>
D	सुगम् <i>sugam e</i>				
Ab	}	}	सुगली <i>sugan ai</i>	}	सुगम् <i>sugan am</i>
G	सुगम् <i>si gam ah</i>				सुगम्सु <i>sugan su*</i>
L	सुगम् <i>sugan i</i>	}	सुगली <i>sugan ai</i>	}	सुगम् <i>sugan ai</i>
V	सुगम् <i>sugan</i>				
SINGULAR		DUAL		PLURAL	
N A V	सुगम् <i>sugam</i>		सुगली <i>sugan i</i>		सुगम् <i>sugan i</i>

§ 155 Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules

Base सर्वशक् *sarśaśak*, omnipotent, masc. fem neut (from सर्व *sarśa*, all, and root श् *śak*, to be able)

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N V	सर्वशक् <i>sarśaśak</i>		सर्वशक्नी <i>sarśaśakau</i>	सर्वशक्ः <i>sarśaśakah</i>
A	सर्वशक् <i>sarśaśakam</i>			
I	सर्वशक्नी <i>sarśaśakā</i>		सर्वशग्भ्या <i>sarśaśagbhyām</i>	सर्वशग्भिः <i>sarśaśagbhiḥ</i>
D	सर्वशक्ने <i>sarśaśake</i>			सर्वशग्भ्यः <i>sarśaśagbhyah</i>
Ab	सर्वशक्नी <i>sarśaśakāḥ</i>			
G				सर्वशक्नी <i>sarśaśakām</i>
L	सर्वशक्नि <i>sarśaśakni</i>		सर्वशक्नीः <i>sarśaśakāḥ</i>	सर्वशक्नु <i>sarśaśakṣu*</i>

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N A V	सर्वशक् <i>sarśaśak</i>		सर्वशक्नी <i>sarśaśakā</i>	सर्वशक्नि <i>sarśaśakni</i>

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, द् *t*, ध् *th*, ढ् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarśaśak*.

§ 156 Base ending in ख् *kh* चित्रलिख् *chitralikḥ*, painter, (from चित्र *chitra*, picture, and root लिख् *likḥ*, to paint)

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N V	चित्रलिख् <i>chitralikḥ</i>		चित्रलिखी <i>chitralikḥau</i>	चित्रलिखः <i>chitralikḥah</i>
A	चित्रलिख <i>chitralikḥam</i>			
I	चित्रलिखी <i>chitralikḥā</i>		चित्रलिग्भ्या <i>chitralingbhyām</i>	चित्रलिग्भिः <i>chitralingbhiḥ</i>
D	चित्रलिखे <i>chitralikḥe</i>			चित्रलिग्भ्यः <i>chitralingbhyah</i>
Ab	चित्रलिखी <i>chitralikḥāḥ</i>			
G				चित्रलिखी <i>chitralikḥām</i>
L	चित्रलिखि <i>chitralikḥi</i>		चित्रलिखीः <i>chitralikḥāḥ</i>	चित्रलिखु <i>chitralikḥu*</i>

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N A V	चित्रलिख् <i>chitralikḥ</i>		चित्रलिखी <i>chitralikḥā</i>	चित्रलिखि <i>chitralikḥi</i>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom Sing, Nom Plur, Instr Plur, Loc Plur, and Nom

* On the change of सु *su* after क् *k*, see § 100

† क् *k* instead of ख् *kh* see §§ 113 54 1

Plur Neut The Acc Instr Dat Abl Gen Loc Sing, Nom Acc Voc Gen Loc Dual, Acc Gen Plur, follow the Nom Plur The Instr Dat Abl Dual, Dat Abl Plur, follow the Instr Plur The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वज्ञ् *sarvajñ*.

BASE.	NOM S	NOM.PL.M.F	INSTR PL	LOC PL	NOM.PL.NEUT
हरिर् <i>harī</i> , green m f n	हरिर् <i>harī</i>	हरितः <i>haritah</i>	हरिद्भिः <i>harudbhīḥ</i>	हरित्सु <i>haritsu</i>	हरिति <i>harinti</i>
अग्निमय् <i>agnimat</i> , fire kindling m f n	अग्निमय् <i>agnimat</i>	अग्निमयः <i>agnimatḥ</i>	अग्निमद्भिः <i>agnimaddbhīḥ</i>	अग्निमत्सु <i>agnimatsu</i>	अग्निमंति <i>agnimanti</i>
मुदद् <i>suhrīd</i> , friendly m f n	मुदद् <i>suhrīd</i>	मुददः <i>suhrīdah</i>	मुदद्भिः <i>suhrīdbhīḥ</i>	मुदत्सु <i>suhrītsu</i>	मुददि <i>suhrīndi</i>
बुध् <i>budh</i> , knowing m f n	बुध् <i>bhut</i>	बुधः <i>budhah</i>	बुध्भिः <i>bhudbhīḥ</i>	बुध्सु <i>bhutsu</i>	बुधि <i>bundhi</i>
गुप् <i>gup</i> , guardian m f n	गुप् <i>gup</i>	गुपः <i>gupah</i>	गुप्भिः <i>gubdbhīḥ</i>	गुप्सु <i>gupsu</i>	गुपि <i>gumpi</i>
ककुब् <i>kakubh</i> , region f	ककुब् <i>kakup</i>	ककुभः <i>kakubhah</i>	ककुब्भिः <i>kakubdbhīḥ</i>	ककुप्सु <i>kakupsu</i>	ककुम्भि <i>-kakumbhī</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel

Base जलमुच् *jalamuch*, masc cloud (water-dropping)

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
A	जलमुच <i>jalamucham</i>		
I	जलमुचा <i>jalamuchā</i>		जलमुग्भिः <i>jalamugbhīḥ</i>
D	जलमुचे <i>jalamuche</i>	जलमुग्भ्यां <i>jalamugbhyaṁ</i>	जलमुग्भ्यः <i>jalamugbhyaḥ</i>
Ab			
G	जलमुचः <i>jalamuchah</i>		जलमुचां <i>jalamuchām</i>
L	जलमुचि <i>jalamuchi</i>	जलमुचो <i>jalamuchoh</i>	जलमुक्षु <i>jalamukshu</i>
	SINGULAR	DUAL	PLURAL
N A V	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchī</i>	जलमुचि <i>jalamuchī</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem speech, लघ् *lagh*, fem skin; रुच् *ruch*, fem light; सुच् *surch*, fem ladle

* च् *ch* final changed into क् *k* See § 113, 54 Final स् *s* dropt § 55

† See § 66

‡ See § 54

§ See § 118

§ 159 Special bases in च् ch.

BASE	NOM SING	INSTR PLUR	LOC PLUR	NOM PLUR
कुञ्च <i>krūñch*</i> , moving crookedly, a curlew	कुञ्च <i>krañ</i>	कुञ्चभिः <i>krūñbhūh</i>	कुञ्चु <i>krūñkshu</i>	कुञ्चः <i>krūñchah</i>
प्राञ्च <i>prāñch</i> , if it means worship ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbhūh</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchah</i> (Acc. the same)
वृञ्च <i>vrañch†</i> , cutting	वृञ्च <i>vrañ†</i>	वृञ्चभिः <i>vrañbhūh</i>	वृञ्चु <i>vrañsu</i>	वृञ्चः <i>vrañchah</i>

§ 160. Bases ending in च् *chh* change च् *chh* into ट् *t* when final, and before consonants (See § 125)

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
प्राट् <i>prāṭh</i> ‡, an asker	प्राट् <i>prāṭ</i>	प्राट् <i>prāṭhah</i>	प्राट्भिः <i>prāṭbhūh</i>	प्राट्सु <i>prāṭsu</i>	प्राटि <i>prāṭih</i>

§ 161. Bases ending in न् *n*, if regular, follow the example of nouns in च् *ch*, except that they preserve न् *n* before vowels

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
रुक् <i>ruḥ</i> , disease	रुक् <i>ruk</i>	रुनः <i>rujah</i>	रुग्भिः <i>rugbhūh</i>	रुक्षु <i>rukshu</i>	रुग्नि <i>ruḥni</i>
ऊर्ज् <i>urj</i> , strength	ऊर्जे <i>ūrjē</i>	ऊर्जः <i>ūrajah</i>	ऊर्ग्भिः <i>ūrgbhūh</i>	ऊर्क्षु <i>ūrksu</i>	ऊर्जि <i>ūrjṇi</i>

Other regular nouns in न् *n*,—वणिक् *vany*, m merchant, भिषक् *bhishaj*, m physician, ऋषिन् *ṛiṣij*, m. priest, माला *malā*, f garland, रक्तम् *rakṣm*, n blood (On the optional forms of रक्तम् *rakṣm*, see further on) मय् *may*, Nom Sing मक् *mak*, diving

§ 152 Bases ending in न् *n* changeable to ट् *t*

Some bases ending in न् *n* change न् *n* into ट् *t* or ड् *d* when final, and before terminations beginning with consonants

* Derived from the root कुञ्च *krūñch*. The Nom Sing would have been कुञ्च + स *krūñch + s*. स *s* and क *k* are dropt see § 114

† Derived from the root वृञ्च *vrañch*, (in the Dhātupāṭha, वृञ्चस्), to cut. According to Sanskrit grammarians, the penultimate स *s* or श *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *t* (See § 114)

‡ The form प्राट् *prāṭ* (not प्राट् *prāṭ*) is confirmed by Siddhānta Kaumudī (1863), I p 182

§ Some authorities admit प्राट् *prāṭ* in the Nom Plur, and the same base प्राट् *prāṭ* in all other cases beginning with a vowel

¶ On the two final consonants, see § 55. The Nom Plur Neut would be ऊर्जि *ūrjṇi* or ऊर्जि *ūrjṇi* in compounds, बहूर्जि *bahūrjṇi* or बहूर्जि *bahūrjṇi* (Siddh Kaum I p 194)

Base सधान् *samráj*, masc sovereign

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V. सधाद् <i>samráṭ</i>	A. सधानं <i>samrájam</i>	सधानौ <i>samrájan</i>	सधानः <i>samrájaḥ</i>
I सधाना <i>samrájā</i>			
D सधाने <i>samráje</i>	Ab } सधानः <i>samrájaḥ</i>	सधाद्भ्यां <i>samrájābhyām</i>	सधाद्भिः <i>samrájābhiḥ</i>
G } सधानः <i>samrájaḥ</i>			
L. सधाणि <i>samráji</i>	} सधानोः <i>samrájoḥ</i>	सधानां <i>samrájānām</i>	सधादभ्यः <i>samrájābhyah</i>

सधादसु *samrájitsu* or सधादत्सु *samrájitsu**

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धान् *dhān* (दधान्, not धान्), to shine; मृन् *mṛy*, to clean; यज् *yaj* (except जुवित् *juyit*), to sacrifice, राज् *rāj*, to shine, to rule; मृज् *mṛj*, to dismiss, to create, (सज् *saj*, wreath, and जमृन् *ajmṛn*, blood, are not derived from मृज् *mṛj*), भज् *bhaj*, to roast (भस्मी) Also परित्राज् *paritrāj*, a mendicant

BASE	NOM SING	NOM PLUR	INSTR PLUR	LOC PLUR
विभ्राज् <i>vidhrāj</i> , resplendent	विभ्राद् <i>vidhrāḍ</i> †	विभ्रानः <i>vidhrājaḥ</i>	विभ्राद्भिः <i>vidhrāḍbhiḥ</i>	विभ्रादसु <i>vidhrāḍitsu</i>
देवेज् <i>devēj</i> ‡, worshipper of the gods	देवेद् <i>devēḍ</i>	देवेजः <i>devējāḥ</i>	देवेद्भिः <i>devēḍbhiḥ</i>	देवेदसु <i>devēḍitsu</i>
विश्वमृज् <i>viśvasṛj</i> , creator of the universe	विश्वमृद् <i>viśvasṛḍ</i>	विश्वमृजः <i>viśvasṛjāḥ</i>	विश्वमृद्भिः <i>viśvasṛḍbhiḥ</i>	विश्वमृदसु <i>viśvasṛḍitsu</i>
परित्राज् <i>paritrāj</i> , a mendicant	परित्राद् <i>paritrāḍ</i>	परित्रानः <i>paritrājaḥ</i>	परित्राद्भिः <i>paritrāḍbhiḥ</i>	परित्रादसु <i>paritrāḍitsu</i>
विश्वराज् <i>viśvarāj</i> ||, an universal monarch	विश्वाराद् <i>viśvarāḍ</i>	विश्वरानः <i>viśvarājaḥ</i>	विश्वाराद्भिः <i>viśvarāḍbhiḥ</i>	विश्वारादसु <i>viśvarāḍitsu</i>
भृज् <i>bhrij</i> , roasting	भृद् <i>bhriḍ</i>	भृजः <i>bhrijaḥ</i>	भृद्भिः <i>bhriḍbhiḥ</i>	भृदसु <i>bhriḍitsu</i>

§ 163 Irregular bases in ज्

BASE	NOM SING.	NOM PLUR	INSTR PLUR.	LOC PLUR
I खज् <i>khañj</i> ¶, I am	खन् <i>khañ</i>	खनः <i>khañjāḥ</i>	खन्भिः <i>khañbhiḥ</i>	खन्सु <i>khañsu</i>

* Cf § 76

† From another root, विभ्राक् *vidhrāk*, विभ्राग्भिः *vidhrāgbhiḥ* &c may be formed (Siddh - haum I p 165)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into देज् *dyj*

|| The lengthening of the *va* in विश्व *viśva* takes place whenever ज् is changed into a lingual (Pan VI 3, 128)

¶ See Siddh - haum ed Tārānītha, vol I p 165

2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayāḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR		DUAL		PLURAL
	MASC. FEM		MASC. FEM		MASC. FEM
N	अवयः <i>avayāḥ</i>	}	अवयानि <i>avayāṇi</i>	}	अवयानः <i>avayāṇaḥ</i>
A.	अवयानं <i>avayānam</i>				
I.	अवयानां <i>avayāṇāṃ</i>	}	अवयोभ्यां <i>avayobhyām</i>	}	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāṇe</i>				
Ab	} अवयानः <i>avayāṇaḥ</i>	}	अवयानोः <i>avayāṇoḥ</i>	}	अवयानोः <i>avayāṇaḥ</i>
G.					
L.	अवयानि <i>avayāṇi</i>	}	अवयानोः <i>avayāṇoḥ</i>	}	अवयानोः <i>avayāṇaḥ</i>
V.	अवयः <i>avayāḥ</i> or अवयः <i>avayāḥ</i>				अवयः <i>avayāḥ</i>

§ 154. Bases ending in र् r.

Bases ending in र् r are regular, only इः and उः, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by स् sh (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR		DUAL		PLURAL
	MASC. FEM		MASC. FEM.		MASC. FEM
N V.	गीः <i>gīḥ</i>	}	गिरौ <i>girau</i>	}	गिरः <i>giraḥ</i>
A	गिरं <i>giram</i>				
I	गिरां <i>giraṃ</i>	}	गीर्भ्यां <i>gīrbhyām</i>	}	गीर्भिः <i>gīrbhiḥ</i>
D	गिरे <i>gire</i>				
Ab	} गिरः <i>giraḥ</i>	}	गिरौः <i>girauḥ</i>	}	गिरां <i>giraṃ</i>
G					
L.	गिरि <i>giri</i>	}	गिरौः <i>girauḥ</i>	}	गिरिभ्यः <i>gīrībhyaḥ</i>

Base वार् *vār*, neut. water

	SINGULAR		NEUTER		PLURAL
			DUAL		
N A V	वारः <i>vāḥ</i>	}	वारी <i>vārī</i>	}	वारि <i>vārī</i>
I	वारान् <i>vārān</i>		वार्या <i>vārīyā</i>		वारिभिः <i>vārībhiḥ</i> , &c

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूर <i>pūr</i>	पुरः <i>purāḥ</i>	पूरिभिः <i>pūrībhiḥ</i>	पूरु <i>pūruḥ</i>
द्वार <i>dvar</i> , f. door	द्वारः <i>dvarāḥ</i>	द्वारः <i>dvarāḥ</i>	द्वारिभिः <i>dvarībhiḥ</i>	द्वारु <i>dvaruḥ</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kiraḥ</i>	कीर्भिः <i>kīrbhiḥ</i>	कीरु <i>kīruḥ</i>

§ 165. Bases in स् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in स् s change the स् s according to the general euphonic rules explained above. Thus .

अस् as, if final, becomes अः ah. (§ 83)

अस् as followed by terminations beginning with vowels remains unchanged. इस् and उस् is and us followed by terminations beginning with vowels are changed to इप् ish and उप् ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah, इस् is and उस् us before सु su become इप् ish or इः ih, उप् ush or उः uh.

Besides these general rules, the following special rules should be observed:

1. Nouns formed by the suffix अस् as lengthen their वा a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनाः *sumandh*, well-minded (*eupneus*); Voc. सुमनः *sumanaḥ*.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः *sujoyotih*, having good light, from सु su, good, and ज्योतिः *joyotih*, n. light; सुचक्षुः *suchakshuh*, having good eyes, from सु su, good, and चक्षुः *chakshuh*, n. eye. (Pāṇ. v. 4. 133, com)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manah*, मनांसि *manānsi*, from ज्योतिः *joyotih*, ज्योतिंसि *joyotīṃsi*, from चक्षुः *chakshuh*, चक्षुषि *chakshuṃsi*.

Base सुमन् *sumanah*, well-minded, masc. fem. neut. (from सु su and मनस् *manas*, neut. mind)

SINGULAR		DUAL		PLURAL		
MASC FEM		MASC FEM		MASC FEM		
N.	सुमनाः <i>sumandh</i>	}	सुमनसी <i>sumanasau</i>	}	सुमनयः <i>sumanasah</i>	
A.	सुमनसं <i>sumanasam</i>				सुमनोभिः <i>sumanobhiḥ</i>	
I.	सुमनसा <i>sumanasā</i>	}	सुमनोभ्यां <i>sumanobhyāṃ</i>	}	सुमनोभ्यः <i>sumanobhyah</i>	
U	सुमनसे <i>sumanase</i>				सुमनसां <i>sumanasām</i>	
Ab	}	}	सुमनसेः <i>sumanasoh</i>	}	सुमनसाम् <i>sumanasām</i>	
G					सुमनसः <i>sumanasah</i>	सुमनःसु <i>sumanaḥsu</i>
L					सुमनसि <i>sumanasai</i>	सुमनसः <i>sumanasah</i>
V.	सुमनः <i>sumanaḥ</i>	सुमनसी <i>sumanasau</i>		सुमनसः <i>sumanasah</i>		
SINGULAR		DUAL		PLURAL		
NEUTER		NEUTER		NEUTER		
N.A.V	सुमनः <i>sumanaḥ</i>	सुमनसौ <i>sumanasā</i>		सुमनांसि <i>sumanaṃsi</i>		

The rest like the masc. and fem

Base मुज्योतिस् *ujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light)

SINGULAR.		DUAL		PLURAL	
MASC FEM		MASC FEM		MASC FEM	
N V	मुज्योतिः <i>ujyotiḥ</i>	}	मुज्योतिषौ <i>ujyotiṣāu</i>	}	मुज्योतिषः <i>ujyotiṣaḥ</i>
A.	मुज्योतिषं <i>ujyotiṣam</i>				
I	मुज्योतिषा <i>ujyotiṣā</i>	}	मुज्योतिभ्यां <i>ujyotiṛbhyaṁ</i>	}	मुज्योतिभिः <i>ujyotiṛbhiḥ</i>
D.	मुज्योतिषे <i>ujyotiṣe</i>				
Ab	} मुज्योतिषः <i>ujyotiṣaḥ</i>	}	मुज्योतिषोः <i>ujyotiṣoḥ</i>	}	मुज्योतिषां <i>ujyotiṣāṁ</i>
G					
L.	मुज्योतिषि <i>ujyotiṣi</i>				मुज्योतिषु <i>ujyotiṣhu</i>

NEUTER		
SINGULAR	DUAL	PLURAL
N A V मुज्योतिः <i>ujyotiḥ</i>	मुज्योतिषौ <i>ujyotiṣāu</i>	मुज्योतिषि <i>ujyotiṣi</i>

The rest like the masc. and fem.

* Decline after the model of सुमनस् *sumanas* and मुज्योतिस् *ujyotis* the following bases :

वेधस् *tedhas*, Nom. sing. वेधाः *tedhāḥ*, m wise. चंद्रमस् *chandramas*, N. s चंद्रमाः *chandramāḥ*, m moon. प्रचेदस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m, Nom. prop of a langvier दिवौकस् *divaukas*, N s दिवौकाः *divaukāḥ*, m a deity. विहायस् *viḥāyas*, N s. विहायाः *viḥāyāḥ*, m bird अप्सरस् *apsaras*, N. s अप्सराः *apsarāḥ*, f a nymph महोषस् *mahavyas*, N. s. महोषाः *mahavyāḥ*, m. f n very mighty. पयस् *payas*, N. s पयः *payah*, n. milk अयस् *ayas*, N. s. अयः *ayah*, n iron यशस् *yahas*, N. s. यशः *yasah*, n praise हविस् *havas*, N s हविः *havah*, n oblation अर्चिस् *archis*, N. s अर्चिः *archih*, n splendour आयुस् *āyus*, N. s आयुः *āyuh*, n life, age. तपस् *tapus*, N s तपुः *tapuh*, n body*.

§ 166 जरा *jara*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जरा) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants

* Any of these neuter nouns may assume masc and fem terminations at the end of a compound, नष्टहविः *naṣṭahaviḥ*, Nom sing masc one whose oblation is destroyed

† Boehtlingk (Declension in Sanskrit, p 125) gave जरस् *jaras* rightly as feminine, in the dictionary, though oxytone, it is by mistake put down as neuter

Base जरा <i>jarā</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jarā*</i>		deest; term. स् <i>s</i>
A.	जरां <i>jarām</i>		जरसी <i>jaras-am</i>
I.	जराया <i>jarayā</i>		जरसा <i>jaras-d</i>
D.	जरायै <i>jarāyai</i>		जरसे <i>jaras-e</i>
Ab.	जरायाः <i>jarāyāh</i>		जरसः <i>jaras-ah</i>
G.	जरायाः <i>jarāyāh</i>		जरसः <i>jaras-ah</i>
L.	जरायां <i>jarāyām</i>		जरसि <i>jaras-i</i>
V.	जरे <i>jare</i>		deest
DUAL		DUAL	
N. A. V.	जरे <i>jare</i>		जरसी <i>jaras-au</i>
I. D. Ab.	जराभ्यां <i>jarābhyām</i>		deest; term. भ्यां <i>bhyām</i>
G. L.	जरयोः <i>jarayoh</i>		जरसोः <i>jaras-oh</i>
PLURAL		PLURAL.	
N. V.	जराः <i>jarāh</i>		जरसः <i>jaras-ah</i>
A.	जराः <i>jarāh</i>		जरसः <i>jaras-ah</i>
I.	जराभिः <i>jarābhiḥ</i>		deest; term. भिः <i>bhiḥ</i>
D. Ab.	जराभ्यः <i>jarābhyah</i>		deest, term. भ्यः <i>bhyah</i>
G.	जराणां <i>jarānām</i>		जरसां <i>jaras-ām</i>
L.	जरासु <i>jarāsu</i>		deest; term. सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR	SINGULAR
MASC	MASC FEM
N निर्जरः <i>nirjarah</i> †	deest
A निर्जरे <i>nirjaram</i> or	निर्जरसी <i>nirjarasam</i>
I निर्जरेण <i>nirjareṇa</i> or निर्जरसा <i>nirjarasā</i> (निर्जरसि <i>nirjarasini</i> , masc)	

* The declension of जरा *jarā*, as a regular fem in आ *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Panini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others (Siddh Kaum 1 pp 103, 141).

‡ The declension of निर्जरः *nirjarah*, as a regular masc in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarāt</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसात् <i>nirjarasāt</i> , masc)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसस्य <i>nirjarasasya</i> , masc)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

DUAL.	DUAL.
N.A.V. निर्जेती <i>nirjartā</i> or	निर्जेसी <i>nirjartasā</i>
I.D.Ab. निर्जेताभ्यां <i>nirjartābhyām</i>	deest
G.L. निर्जरयोः <i>nirjarayoh</i> or	निर्जरयोः <i>nirjarayoh</i>

PLURAL.	PLURAL.
N.V. निर्जेराः <i>nirjaraḥ</i> or	निर्जरसः <i>nirjarasah</i>
A. निर्जेरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasah</i>
I. निर्जेते <i>nirjartē</i>	deest (निर्जेसीः <i>nirjartasāḥ</i> , masc)
D. Ab. निर्जेरेभ्यः <i>nirjarebhyah</i>	deest
G. निर्जेराणां <i>nirjarāṇām</i> or	निर्जेरसो <i>nirjartasāḥ</i>
L. निर्जेरेषु <i>nirjareṣu</i>	deest

Fem. निर्जेता *nirjartā*, like कान्ता *kāntā*.
 Neut. निर्जेरे *nirjare*, like कान्ते *kāntam* | Neut. Sing. deest (निर्जेरसं *nirjartasam*); Dual निर्जेसी *nirjartasā*. Plur. निर्जेरांसि *nirjartānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like समनस् *samanas*, m. Voc. हे अनेहः *he anehah*.

§ 169. उषानस् *uśanas*, m. proper name, forms the Nom. Sing. उषाना *uśanā* and the Voc. Sing. उषान् *uśanan* or उषानः *uśanaḥ* or उषान *uśana*. (Sār. i. 9, 73.).

§ 170. (B.) Bases ending in radical स् s.

1. From पिंड *pinda*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pindagras*, a lump-eater.

From पिस *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस *supis*, well-walking.

From हुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुहुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *pindagrah*, सुपीः *supih*, सुहुः *sutuh*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रसि *pindagraṁsi*, सुपिंसि *supin̄si*, सुतुंसि *sutun̄si*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with 'consonants.

Ex. Instr. Plur. सुपौभिः *supārbhiḥ*, सुतूभिः *sutūrbbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *sh*. (See § 100, note.)

Base पिंडग्रस् *pindagraṣ*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL	PLURAL.
MASC. FEM.			
N V.	पिंडग्रः <i>pindagraḥ</i>	पिंडग्रसौ <i>pindagraśau</i>	पिंडग्रसः <i>pindagraśaḥ</i>
A.	पिंडग्रसं <i>pindagraśam</i>		पिंडग्रोभिः <i>pindagrobhiḥ</i>
I.	पिंडग्रसा <i>pindagraśā</i>	पिंडग्रोभ्यां <i>pindagrobhyām</i>	पिंडग्रोभ्यः <i>pindagrobhyaḥ</i>
D	पिंडग्रसे <i>pindagraśe</i>		पिंडग्रसां <i>pindagraśām</i>
Ab.	पिंडग्रसः <i>pindagraśaḥ</i>	पिंडग्रसोः <i>pindagraśoḥ</i>	पिंडग्रसु <i>pindagraśu</i>
G.			
L.	पिंडग्रसि <i>pindagraśi</i>		

NEUTER.

SINGULAR.		DUAL	PLURAL.
N.A.V.	पिंडग्रः <i>pindagraḥ</i>	पिंडग्रसौ <i>pindagraśau</i>	पिंडग्रसि <i>pindagraśi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.	PLURAL.
MASC FEM		MASC FEM	MASC FEM
N V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusaḥ</i>	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		सुतूभिः <i>sutūrbbhiḥ</i>
I.	सुतुसा <i>sutusā</i>	सुतूभ्यां <i>sutūrbbhyām</i>	सुतूभिः <i>sutūrbbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		सुतूभ्यः <i>sutūrbbhyaḥ</i>
Ab.	सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>	सुतुसां <i>sutusām</i>
G.			सुतूषु <i>sutūḥshu</i> or सुतूष्णु <i>sutūḥshu</i> *
L.	सुतुसि <i>sutusi</i>		

SINGULAR		DUAL	PLURAL
N. A. V.		सुतुसौ <i>sutusaḥ</i>	सुतुंसि <i>sutumsi</i>

NEUTER.

SINGULAR		DUAL	PLURAL
N. A. V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusaḥ</i>	सुतुंसि <i>sutun̄si</i>

§ 171. Nouns derived from desiderative verbs change स् *s* into ष *sh* when necessary.

Base पिपठिस् *pīpaṭhis*, wishing to read, masc fem neut

SINGULAR
MASC FEM

DUAL
MASC FEM

PLURAL
MASC FEM

N	पिपठी <i>pīpaṭhī</i>	} पिपठिभौ <i>pīpaṭhībhau</i>	} पिपठिभ्यः <i>pīpaṭhībhyaḥ</i>
A	पिपठिष <i>pīpaṭhiṣam</i>		
I	पिपठिषा <i>pīpaṭhiṣā</i>	} पिपठिभ्यो <i>pīpaṭhīrbhyām</i>	} पिपठिभिः <i>pīpaṭhīrbhiḥ</i>
D	पिपठिषे <i>pīpaṭhiṣe</i>		
Ab	} पिपठिभ्यः <i>pīpaṭhiṣāḥ</i>	} पिपठिभ्यो <i>pīpaṭhīrbhyāḥ</i>	} पिपठिभ्यो <i>pīpaṭhīrbhyāḥ</i>
G			
L	पिपठिषि <i>pīpaṭhiṣi</i>	} पिपठिभ्यो <i>pīpaṭhīrbhyāḥ</i>	} पिपठिभ्यो <i>pīpaṭhīrbhyāḥ</i>

SINGULAR

NEUTER
DUAL

PLURAL

N A V	पिपठि <i>pīpaṭhi</i>	पिपठिषी <i>pīpaṭhiṣī</i>	पिपठिभ्यः <i>pīpaṭhīrbhyāḥ</i> (see § 172)
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§ 172 The nouns वशिष् *aśis*, fem blessing and सनुस् *sanus*, masc a companion, are declined like पिपठिस् *pīpaṭhis*, except in the Nom and Acc Plur, if they should be used as neuters at the end of compounds

List of different Bases in s s

BASE.	NOM SING		NOM PL		INSTR PL	LOC PL
	MASC FEM	NEUT	MASC FEM	NEUT		
सुमनस् <i>sumanas</i> kund m f n	सुमना ¹ <i>sumanāḥ</i>	सुमन ¹ <i>sumanah</i>	सुमनस <i>sumanasah</i>	सुमनासि <i>sumanāsi</i>	सुमनोभि <i>sumanobhiḥ</i>	सुमनसु ² <i>sumanasu</i>
सुज्योतिस् <i>syjyotis</i> well lighted m f n	सुज्योति ³ <i>syjyotiḥ</i>	id	सुज्योतिष <i>syjyotiṣah</i>	सुज्योतीषि <i>syjyotiṣi</i>	सुज्योतिभिः <i>syjyotiṣhiḥ</i>	सुज्योतिषु ³ <i>syjyotiṣhu</i>
पिडग्रस् <i>pindagra</i> lump eating m f n	पिडग्र ⁴ <i>pindagraḥ</i>	id	पिडग्रस <i>pindagrasah</i>	पिडग्रसि <i>pindagraṣi</i>	पिडग्रोभि <i>pindagrobhiḥ</i>	पिडग्रसु ⁴ <i>pindagrasu</i>
चक्रस् <i>chakr</i> splendid m f n	चक्र ⁵ <i>chakrāḥ</i>	id	चक्रस <i>chakrasah</i>	चक्रसि <i>chakraṣi</i>	चक्रभिः <i>chakrabhiḥ</i>	चक्रसु ⁵ <i>chakrasu</i>
दोस् <i>dos</i> ⁶ , arm m (n)	दो ⁶ <i>doḥ</i>	id	दोष <i>doṣah</i>	दोषि <i>doṣi</i>	दोर्भिः <i>doṣbhiḥ</i>	दोषु ⁷ <i>doṣhu</i>
सुपिस् <i>sup</i> ⁸ well go ng m f n	सुपी <i>supiḥ</i>	id ⁸	सुपिस <i>supisah</i> ⁹	सुपिसि <i>supisi</i>	सुपीभिः <i>supibhiḥ</i>	सुपीषु ¹⁰ <i>supiṣhu</i>

1 The Vocative is सुमन *sumanah*. In the other paradigms it is the same as the Nominative

2 Or सुमनसु *sumanasu*

3 Or सुज्योतिषु *syjyotiṣhu*

4 Or पिडग्रसु *pindagrasu*

5 Or चक्रसु *chakrasu*

6 दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optonal forms see § 214

7 Or दोषु *doṣhu*

8 Sddh. Kaum. i p 197

9 स् s not changed into ष ṣ see § 100 note

10 Or सुपीषु *supiṣhu*

मुनुम् <i>muṇu</i> , well sounding, m f n	मुनुः <i>muṇuḥ</i>	1	मुनुमः <i>muṇum</i>	मुनुमि <i>muṇumi</i>	मुनुभिः <i>muṇubhiḥ</i>	मुनुषु <i>muṇuṣu</i> ¹
पिपदिम् <i>pīpadi</i> , desirous of reading, m f n	पिपदीः <i>pīpādīḥ</i>	1	पिपदिषः <i>pīpadiṣaḥ</i>	पिपदिषि <i>pīpadiṣi</i> ²	पिपदीभिः <i>pīpādībhiḥ</i>	पिपदीषु <i>pīpādīṣu</i> ³
चिक्कीम् <i>chikīra</i> , desirous of acting, m f n	चिक्कीः <i>chikīḥ</i>	1	चिक्कीषः <i>chikīṣaḥ</i>	चिक्कीषि <i>chikīṣi</i> ⁴	चिक्कीभिः <i>chikībhiḥ</i>	चिक्कीषु <i>chikīṣu</i>
चाशिम् <i>caśi</i> , blessing, f.	चाशीः (Voc 1d)	1d	चाशिषः <i>caśiṣaḥ</i>	चाशीषि <i>caśiṣi</i>	चाशीभिः <i>caśībhiḥ</i>	चाशीषु <i>caśiṣu</i> ⁵
सनुम् <i>sanu</i> , companion, m	सनुः (Voc 1d)	1d	सनुषः <i>sanuṣaḥ</i>	सनुषि <i>sanuṣi</i>	सनुभिः <i>sanubhiḥ</i>	सनुषु <i>sanuṣu</i> ⁶
मुहिम् <i>mūhi</i> , one who strikes well, m f n	मुहिन् <i>mūhin</i>	1d	मुहिमः <i>mūhiṃsaḥ</i>	मुहिमि <i>mūhim</i>	मुहिभिः <i>mūhibhiḥ</i>	मुहिषु <i>mūhiṣu</i> ⁷

§ 173. धस् *dhas* (from धम् *dham*, to fall) and णस् *ṇas* (from णम् *ṇam*, to fall) and ब्रस् *bhas* (from ब्रम् *bham*, to fall), when used at the end of compounds, change their *ṣ* into *ṣ*, in the Nom and Voc Sing, and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in यस् *yas*, § 204.

N V परोधस् <i>paraḥ</i>	N A V परोधसी <i>paradhāsī</i>	N A परोधसः <i>paradhāsaḥ</i>
A परोधसे <i>paradhāsam</i>	I Ab D परोधसी <i>paradhāśīdyam</i>	I परोधसि <i>paradhāśīḥ</i>
I परोधसा <i>paradhāsa</i>	G I परोधसोः <i>paradhāśāḥ</i>	I. परोधसु <i>paradhāśu</i>

§ 174. Bases ending in ण *ṇ*, ष *ṣ*, छ *chh*, ञ *ñ*, ढ *ḍ*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like *ṣ* or like *ḥ*.

1. Bases derived from दिस् *diś*, to show, दृस् *dṛś*, to see, मृस् *mṛś*, to stroke, स्पृस् *spṛś*, to touch, change ण *ṇ* into ष *ṣ*.

BASE	NOM SING	NOM PLUR.	NOM PLUR. VECT	INTR. PLUR.	LOC PLUR.
दिस् <i>diś</i> , f country	दिक् <i>diḥ</i>	दिशः <i>diśaḥ</i>	दिशि <i>diśi</i>	दिभिः <i>diḥbhiḥ</i>	दिषु <i>diśu</i>

2. Bases derived from नस् *naś*, to destroy, change ण *ṇ* into ढ *ḍ* or ष *ṣ*.

BASE	NOM SING	N PL	N PL VECT	INTR. PL	LOC PL
जीवनस् <i>jīvanāś</i> , m f n life destroying	जीवनेद् <i>jīvanēḍ</i>	जीवन् <i>jīvan</i>	जीवन् <i>jīvan</i>	जीवन् <i>jīvan</i>	जीवन् <i>jīvan</i>

3. All other bases in ण *ṇ* change their final into *ṣ*.

BASE	NOM SING	NOM PL	NOM PL VECT	INTR. PL	LOC PL
विशस् <i>viś</i> , m f n one who enters	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>

1 Or मुनुषु *muṇuṣu*

2 Siddh. - *kaum* 1 p 191.

3 Or पिपदीषु *pīpādīṣu*.

4 Siddh. - *kaum* 1 p 191.

5 Or चाशीषु *caśiṣu*.

6 Or सनुषु *sanuṣu*.

* See § 73

4 Bases derived from धृष् *dhṛsh*, to dare, change ष *sh* into क *k*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
दधृष् <i>dadhṛsh</i> , m f n bold	दधृक् <i>dadhṛk</i>	दधृषः <i>dadhṛṣaḥ</i>	दधृषि <i>dadhṛṣi</i>	दधृषिभिः <i>dadhṛṣiḥ</i>	दधृषु <i>dadhṛṣu</i>

5. All other bases derived from verbs with final ष *sh* change ष *sh* into ट *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
द्विष् <i>dvish</i> , m f n hating	द्विट् <i>dvit</i>	द्विषः <i>dvishāḥ</i>	द्विषि <i>dvishāḥ</i>	द्विषिभिः <i>dvishāḥ</i>	द्विषु <i>dvishu</i>

6 Bases ending in च् *chh* change च् *chh* into ट *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
प्राच्छ <i>prācch</i> , m f n asking	प्राच्छट् <i>prācchāt</i>	प्राच्छः <i>prācchāḥ</i>	प्राच्छि <i>prācchāḥ</i>	प्राच्छिभिः <i>prācchāḥ</i>	प्राच्छु <i>prācchu</i>

Some grammarians allow प्राश् *prāś* in the Nom. Plur and other cases beginning with vowels.

7 Bases ending in क्ष *ksh* change क्ष *ksh* into ट *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
तक्ष <i>taksh</i> , m f n paring	तक्षट् <i>takṣāt</i>	तक्षः <i>takṣāḥ</i>	तक्षि <i>takṣāḥ</i>	तक्षिभिः <i>takṣāḥ</i>	तक्षु <i>takṣu</i>

8. Most bases ending in ह् *h* change ह् *h* into ट *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
लिह् <i>lih</i> , m f n belung	लिहट् <i>lihāt</i>	लिहः <i>lihāḥ</i>	लिहि <i>lihāḥ</i>	लिहिभिः <i>lihāḥ</i>	लिहसु <i>lihāḥ</i>
गुह् <i>guh</i> , m f n covering	गुहट् <i>guhāt</i>	गुहः <i>guhāḥ</i>	गुहि <i>guhāḥ</i>	गुहिभिः <i>guhāḥ</i>	गुहसु <i>guhāḥ</i>

On the change of initial ग् *g* into प् *gh*, see § 93

9 Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k* Likewise उष् *ush*, a metre.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
दुह् <i>duh</i> , m f n milking	दुहक् <i>duhāt</i>	दुहः <i>duhāḥ</i>	दुहि <i>duhāḥ</i>	दुहिभिः <i>duhāḥ</i>	दुहसु <i>duhāḥ</i>

10 Bases derived from the roots द्रुह् *druh*, to hate, मूह् *muh*, to confound, बिह् *biḥ*, to love, चुह् *śnuh*, to spue, may change the final ह् *h* into ट *t* or क् *k*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
द्रुह् <i>druh</i> , m f n hating	द्रुट् or द्रुक् <i>drut</i> or <i>druk</i>	द्रुहः <i>druhāḥ</i>	द्रुहि <i>druhāḥ</i>	द्रुहिभिः or द्रुहिभिः <i>druhāḥ</i>	द्रुट्सु or द्रुहसु <i>drut</i> or <i>druhāḥ</i>

11. Bases derived from नह् *nah*, to bind, change ह् *h* into ट *t*

BASE	NOM SING	NOM PL	INSTR PL	LOC PL
उपानह् <i>upānah</i> f a shoe	उपानहट् <i>upānāt</i>	उपानहः <i>upānāḥ</i>	उपानहि <i>upānāḥ</i>	उपानहसु <i>upānāḥ</i>

* If differently derived तक्ष *taksh* may form its Nom Sing तक् *tak* गोराक्ष *goraksh* cow-herd, which regularly forms its Nom Sing गोरेट् *goret* may according to a different derivation, form गोरेक *gorak* (See Celebrooke p 50 note) सोपिक् *śipak*, Nom Dual विपक्षी *vipakṣāu*, desirous of maturing, विपक् *śipak* Nom Dual विपक्षी *śipakṣāu*, desirous of saying, दिपक् *didhat*, Nom Dual दिपक्षी *didhakṣāu*, desirous of burning

Decline विपाज् *vipāṭ*, f the Beyah river in the Punjab विष् *viṣh*, f ordure रुष् *rush*, f anger विमृष *viprūsh*, f drop of water विषिष *viṣiṣh*, wishing to enter सिह् *sih*, loving गोदुह् *goduh*, con milker मधुलिह् *madhulih*, bee त्विष् *tvish*, f splendour बहुत्विष् *bahutvish*, m f n very splendid रत्नमुष् *ratnamush*, a stealer of gems ईदृग् *īdṛg*, m f n such कीदृग् *kīdṛg*, m f n Which? मर्मस्पृष् *marmasprish*, giving pain

§ 175 तुरासाह् *turāsāh*, m name of Indra, changes स् s into श् sh whenever ह् h is changed into द् d or ट् t

Nom Sing तुरासाद् *turāśad* Nom Dual तुरासाहौ *turāsahau* Instr Plur *तुरासादभिः *turāśadbhiḥ*

§ 176 पुरोडाज् *puroḍaḥ*, m, an offering, or a priest, is irregular. The Nom Sing is पुरोडा *puroḍā*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडम् *puroḍam*. The Voc Singular too, is irregular, being identical with the Nom Sing (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*

	SINGULAR	DUAL	PLURAL
N	पुरोडा <i>puroḍā</i>	पुरोडाशौ <i>puroḍaśau</i>	पुरोडाशः <i>puroḍaśaḥ</i>
A	पुरोडाज <i>puroḍājam</i>	पुरोडाशौ <i>puroḍaśau</i>	पुरोडाशः <i>puroḍaśaḥ</i>
I	पुरोडाश <i>puroḍāś</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभिः <i>puroḍābhiḥ</i>
D	पुरोडाशे <i>puroḍāśe</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्यः <i>puroḍābhyaḥ</i>
Ab	पुरोडाश <i>puroḍāśaḥ</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्यः <i>puroḍābhyaḥ</i>
G	पुरोडाश <i>puroḍāśaḥ</i>	पुरोडाशौ <i>puroḍaśau</i>	पुरोडाशा <i>puroḍāśam</i>
L	पुरोडाश <i>puroḍāśaḥ</i>	पुरोडाशौ <i>puroḍaśau</i>	पुरोड मु <i>puroḍaśam</i>
V	पुरोडा or ष्ट <i>puroḍāḥ or -ḥṣṭ</i>	पुरोडाशौ <i>puroḍaśau</i>	पुरोडाश <i>puroḍāśaḥ</i>

§ 177 Another word, उक्थसा *ukthasāḥ*, a reciter of hymns, is declined like पुरोडाज् *puroḍaḥ*

Nom उक्थसा *ukthasāḥ* Acc Sing उक्थसात् *ukthasām* Instr Plur उक्थशोभिः *ukthasobhiḥ* Voc Sing उक्थसा or उक्थसा *ukthasāḥ or ukthasāḥ*

§ 178 Bases in म m

Bases ending in म m retain म् m before all terminations beginning with vowels. Before all other terminations and when final, the म m is changed into न् n

Base प्रशाम् *praśām*, mild

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
Nom Voc	प्रशाम् <i>praśām</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśamāḥ</i>
Acc	प्रशाम <i>praśāmaṁ</i>	प्रशामौ <i>praśāman</i>	प्रशामः <i>praśamāḥ</i>
Instr	प्रशामा <i>praśāmā</i>	प्रशाम्भ्या <i>praśāmbhyaṁ</i>	प्रशामिभ्यः <i>praśāmbhyaḥ</i>
Loc	प्रशामि <i>praśāmaḥ</i>	प्रशामौ <i>praśāmau</i>	प्रशाम्नु <i>praśāmanu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc. (not Acc.) Plural	

Nom. Voc. and Acc. Plural of neuter nouns ;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अद् *adal*, eating, becomes अद् *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

SINGULAR.		DUAL.		PLURAL.
MASC.		MASC.		MASC.
Nom. Voc.	सु s (which is always dropt)	सौ au	सौ au	सः ah †
Acc.	सं am	सौ au		सः ah
Instr.	सा ā	सौ bhyām		भिः bhīh
Dat.	ए e	सौ bhyām		भ्यः bhyeh
Abl.	सः ah	सौ bhyām		भ्यः bhyah
Gen.	सः ah	सोः oh		साम् am
Loc.	इ i	सोः oh		सु su
SINGULAR.		NEUTER DUAL.		PLURAL.
Nom. Acc.	—	इ i		इ i †

§ 180. Certain words derived from संच् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्रांच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

* Most nouns with changeable bases form their feminines in इ i. A few, however, such as दामन् *dāman*, are said to be feminine without taking the इ i, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations

SINGULAR		DUAL		PLURAL	
MASC		MASC		MASC	
N V.	प्राच् <i>prāc*</i>	* प्रांची <i>prā'chāu</i>		प्राचः <i>prā'chah</i>	
A	प्राचं <i>prā'cham</i>	प्रांची <i>prā'chāu</i>		प्राचः <i>prā'chah</i>	
I	प्राचा <i>prāchā</i>	प्राच्यां <i>prāgbhāyām</i>		प्राचिभः <i>prāgbhāh</i>	प्राच्यः <i>prāgbhāyah</i>
D	प्राचे <i>prāche</i>				
Ab.	प्राचः <i>prāchah</i>				
G.					
L	प्राचि <i>prāchi</i>	प्राचोः <i>prā'choh</i>		प्राचां <i>prā'chām</i>	प्राचुः <i>prā'chāu</i>
SINGULAR		DUAL		PLURAL	
N A V	प्राक् <i>prāk</i>	प्राची <i>prā'chī</i>		प्राचि <i>prā'chih</i>	
I	प्राचा <i>prāchā</i>	same as masc			

The feminine of प्राच् *prāc* is प्राची *prā'chī*, declined like fem in ई. Decline सवाच् *avāc*, downward, south Strong base सवाच् *avā'c*

B Nouns with three Bases

Nouns with three bases have their *Anga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the *Pada* base, before all terminations beginning with consonants; and another base, the *Bha* base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Anga* base the strong base; the *Pada* base the middle base; the *Bha* base the weakest base.

This gives us the following system of terminations for words with three bases:

SINGULAR		DUAL		PLURAL	
MASC		MASC		MASC	
Nom Voc	स् s (always dropt)	सौ <i>au</i>		सः <i>ah</i>	
Ace	सं <i>am</i>	सौ <i>au</i>		सः <i>ah</i>	
Instr.	सां <i>ā</i>	भ्यां <i>bhāyām</i>		भिः <i>bhīh</i>	
Dat.	स c	भ्या <i>bhāyām</i>		भ्यः <i>bhāyah</i>	
Abl.	सः <i>ah</i>	भ्या <i>bhāyām</i>		भ्यः <i>bhāyah</i>	
Gen.	सः <i>ah</i>	सोः <i>oh</i>		सां <i>ām</i>	
Loc	इ :	सोः <i>oh</i>		सु <i>au</i>	

* प्राच् *prāc* stands for प्राक् *prāk*, thus for प्राच् *prā'c* + स् s.

	SINGULAR	NEUTER DUAL	PLURAL
Nom Acc.	—	इ॑	इ॑

Terminations included in two lines require Anga or strong base

Terminations included in one line, require Pada or middle base

Terminations not included in lines require Bha or weakest base.

181 Words derived from चञ्च *anch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Anga or strongest base प्रत्याञ्च *pratyāñch*, for its Bha or weakest प्रतीच *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यान् *pratyān*, Nom Sing masc, प्रत्याक् *pratyāk*, Nom. Sing. neut, प्रतीची *pratīchī*, Nom Sing fem

	SINGULAR MASC	DUAL MASC	PLURAL MASC
N V	प्रत्यान् <i>pratyān</i>	प्रत्याचौ <i>pratyāñchau</i>	प्रत्याच <i>pratyāñchā</i>
A	प्रत्याञ्चम् <i>pratyāñcham</i>	प्रत्याचौ <i>pratyāñchau</i>	प्रतीच <i>pratīchā</i>
I	प्रतीचा <i>pratīchā</i>	प्रत्यागभ्याम् <i>pratyagbhyām</i>	प्रत्याभि <i>pratyagbhī</i>
D	प्रतीचे <i>pratīche</i>	प्रत्यागभ्याम् <i>pratyagbhyām</i>	प्रत्याभ्य <i>pratyagbhyā</i>
Ab	प्रतीच <i>pratīchā</i>	प्रत्यागभ्याम् <i>pratyagbhyām</i>	प्रत्याभ्य <i>pratyagbhyā</i>
G	प्रतीच <i>pratīchā</i>	प्रतीचौ <i>pratīchō</i>	प्रतीचा <i>pratīchām</i>
L	प्रतीचि <i>pratīchi</i>	प्रतीचौ <i>pratīchō</i>	प्रत्याक्षु <i>pratyākshu</i>
		NEUTER.	
	SINGULAR.	DUAL.	PLURAL.
N A	प्रत्याक् <i>pratyāk</i>	प्रतीचि <i>pratīchi</i>	प्रतीचि <i>pratīchī</i>
	FEM		
	SINGULAR		
N	प्रतीची <i>pratīchī</i>		

The following words, derived from चञ्च *anch*, to move, have three bases

Anga or strong base.	Pada or middle base	Bha or weak base
प्रत्यच् <i>pratyāñch</i> , behind	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>pratīch</i>
सम्यच् <i>samyāñch</i> , right	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यच् <i>nyāñch</i> , low	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्र्यच् <i>sadhryāñch</i> , accompanying	सध्र्यच् <i>sadhryach</i>	सधीच् <i>sadhīch</i>
अन्यच् <i>anyañch</i> , following	अन्यच् <i>anyach</i>	अनीच् <i>anīch</i>
रिष्यच् <i>rishyāñch</i> , all-perseading	रिष्यच् <i>rishyach</i>	रिषीच् <i>rishīch</i>
उदच् <i>udāñch</i> , upward	उदच् <i>udach</i>	उदीच् <i>udīch</i>
तिर्यच् <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरीच् <i>tirīch</i>

Bases in चत् *at* and चन् *ant*.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in चत् *at*, the Anga base in चन् *ant*.

SINGULAR MASC		DUAL MASC	PLURAL MASC
N V	चदत् <i>adā</i>	चदन्ती <i>adantau</i>	चदन्तः <i>adantah</i>
A	चदन्तं <i>adantum</i>	चदन्ती <i>adantau</i>	चदन्तः <i>adantah</i>
I	चदती <i>adati</i>	चदन्त्या <i>adadbhyaṁ</i>	चदन्तिः <i>adadbhīḥ</i>
D	चदते <i>adate</i>		चदन्त्यः <i>adadbhyaḥ</i>
Ab	चदन्तः <i>adantah</i>		
G			चदन्तोः <i>adantoḥ</i>	चदन्तु adantu
L	चदन्ति <i>adanti</i>		
SINGULAR		NEUTER DUAL	PLURAL
N A	चदत् <i>adat</i>	चदती <i>adattī</i>	चदन्ति <i>adanti</i>
FEM SINGULAR			
N	चदती <i>adati</i> , &c., like नदी <i>nadī</i>		

§ 183. There is a very difficult rule according to which certain participles keep the च् *n* in the Nom. and Acc. Dual of neuters, and before the ई *f* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhū, Div, and Chur classes *must* preserve the च् *n*

II. Participles of verbs following the Tud class *may* or *may not* preserve the च् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in खा *ā*

III. Participles of all other verbs *must* reject the च् *n*

- | | |
|-----------------------------------|---|
| I भवत् <i>bhavat</i> | Nom and Acc. Dual Neut भवती <i>bhavanti</i> |
| दीयत् <i>divyat</i> | दीयन्ती <i>dicyanti</i> |
| चोरयत् <i>chorayat</i> . | चोरयन्ती <i>chorayanti</i> |
| II हुदत् <i>tudat</i> . | हुदन्ती <i>tudanti</i> or हुदती <i>tudati</i> . |
| भविष्यत् <i>bhavishyat</i> (fut.) | भविष्यन्ती <i>bhavishyanti</i> or भविष्यती <i>bhavishyati</i> . |
| यात् <i>yāt</i> | यान्ती <i>yanti</i> or याती <i>yāti</i> |

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदतो <i>adati</i> .
जुह्वत् <i>juhvat</i> .	जुह्वतो <i>juhvati</i> .
सुन्वत् <i>sunvat</i> .	सुन्वतो <i>sunati</i> .
रुंधत् <i>rundhat</i> .	रुंधतो <i>rundhati</i> .
तन्वत् <i>tanvat</i> .	तन्वतो <i>tanvati</i> .
कीर्यत् <i>krinat</i> .	कीर्यतो <i>krinati</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवती *bhavanti*, being, fem.; हुदती *tudanti* or हुदती *tudati*, striking, fem.; अदती *adati*, eating, fem. The feminine base is declined regularly as a base in ई ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in न् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददतो <i>dadatau</i>	ददतो <i>dadati</i>	ददतः <i>dadataḥ</i>	ददन्ति <i>dadanti</i> *
A. ददते <i>dadate</i>	ददत् <i>dadat</i>				
I. ददता <i>dadatā</i>		ददव्यं <i>dadadvhyam</i>		ददद्भिः <i>dadadbhiḥ</i>	
D. ददते <i>dadate</i>					
Ab. ददतः <i>dadataḥ</i>				ददव्यं <i>dadadvhyam</i>	
G. ददतः <i>dadataḥ</i>					
L. ददन्ति <i>dadanti</i>		ददतोः <i>dadatoḥ</i>		ददतां <i>dadatām</i>	
				ददन्तु <i>dadatsu</i>	

The same rule applies to the participles जयत् *jayhat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; आसत् *āsat*, commanding; चक्रत् *chakrat*, shiving. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *brihat*, great, प्रिशत् *prishat*, in. a deer, न. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V. बृहन् <i>brihan</i>	बृहन्ति <i>brihanti</i>	बृहन्ति <i>brihanti</i>	बृहन्तः <i>brihantaḥ</i>
A. बृहन्ति <i>brihanti</i>	बृहन्ति <i>brihanti</i>	बृहन्ति <i>brihanti</i>	बृहन्तः <i>brihantaḥ</i>

* Or ददन्ति *dadanti*.

SINGULAR			NEUTER	PLURAL	
			DUAL		
N A	महत् <i>brhat</i>		महती <i>brhatī</i>	महति <i>brhanti</i>	
	FEM.				
	SINGULAR				
N	महती <i>brhattī</i>				

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its *Ānga* or strong base in चिन्त *ant*.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	महान् <i>mahān</i>	महोन्तौ <i>mahāntau</i>	महानः <i>mahāntaḥ</i>
A.	महन्ति <i>mahāntam</i>	महोन्तौ <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
I	महती <i>mahatī</i>	महद्भ्यां <i>mahadbhyām</i>	महद्भिः <i>mahadbhīḥ</i>
D	महते <i>mahate</i>		महद्भ्यः <i>mahadbhyaḥ</i>
Ab	महतः <i>mahataḥ</i>	महतां <i>mahatām</i>		महत्यु mahatyau
G			
I.	महति <i>mahati</i>	महती <i>mahatī</i>	महन्तौ <i>mahāntau</i>
V	महन् <i>mahan</i>		
SINGULAR		NEUTER	PLURAL
		DUAL	
N A V	महत् <i>mahat</i>	महती <i>mahatī</i>	महन्ति <i>mahanti</i>

The rest like the masculine.

FEM.	
SINGULAR	
N	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and यत् *yat*, forming their *Ānga* Bases in मन्त *mant* and यन्त *yant*.

§ 187. The possessive suffixes मत् *mat* and यत् *yat* form their *Ānga* or strong base in मन्त *mant* and यन्त *yant*. They lengthen their vowel in the Nom Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	अग्निमान् <i>agnimān</i>	अग्निमोन् <i>agnimāntau</i>	अग्निमतः <i>agnimantaḥ</i>
A	अग्निमन्तं <i>agnimāntam</i>	अग्निमोन् <i>agnimāntau</i>	अग्निमतः <i>agnimantaḥ</i>
V	अग्निमन् <i>agniman</i>		

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदन्तो <i>adanti</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्ती <i>juhvati</i> .
सुन्यत् <i>sunyat</i> .	सुन्यन्ती <i>sunvati</i> .
रुंधत् <i>rundhat</i> .	रुंधन्ती <i>rundhati</i> .
तन्वत् <i>tanvat</i> .	तन्वन्ती <i>tanvati</i> .
क्रीयत् <i>kriyat</i> .	क्रीयन्ती <i>kriyati</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence मयन्ती *bhavanti*, being, fem.; जुह्वन्ती *tudanti* or जुह्वन्ती *tudati*, striking, fem.; अदन्ती *adati*, eating, fem. The feminine base is declined regularly as a base in द् *ē*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in ह् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददन्ती <i>dadatan</i>	ददन्ती <i>dadati</i>	ददन्ः <i>dadatah</i>	ददन्ति <i>dadati</i> *
A. ददन् <i>dadatan</i>	ददन् <i>dadat</i>				
I. ददन्ता <i>dadati</i>		ददन्ः <i>dadadbhyaḥ</i>		ददन्ः <i>dadadbhyaḥ</i>	
D. ददन्ते <i>dadate</i>					
Ab. } ददन्ः <i>dadatah</i>					
G. } ददन्ः <i>dadatan</i>		ददन्तोः <i>dadatah</i>		ददन्तोः <i>dadatan</i>	
L. ददन्ति <i>dadati</i>					

The same rule applies to the participles जग्रत् *jagrāt*, eating; जाग्रत् *jāgrat*, waking; दारिद्र्य *daridryat*, being poor; आसत् *āsāt*, commanding; चकामत् *chakāsat*, shining. But जागत् *jagat*, neut the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *bṛhat*, great, वृषत् *prishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL	PLURAL
MASC.	NEUT.	MASC.	NEUT.
N. V. बृहत् <i>bṛhan</i>	बृहत् <i>bṛhan</i>	बृहन्ती <i>bṛhantan</i>	बृहन्ः <i>bṛhantah</i>
A. बृहन् <i>bṛhantan</i>	बृहन् <i>bṛhantan</i>	बृहन्ती <i>bṛhantan</i>	बृहन्ः <i>bṛhantah</i>

* Or ददन्ति *dadanti*.

NEUTER		
SINGULAR	3. DUAL	PLURAL
N A महत् <i>brhat</i>	महती <i>brhatti</i>	महंति <i>brhanti</i>
FEM.		
SINGULAR.		
N महती <i>brhatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Auga or strong base in सन्त *ant*.

SINGULAR MASC.		DUAL MASC	PLURAL MASC
N	महान् <i>mahān</i>	महंती <i>mahāntau</i>	महान्तः <i>mahāntaḥ</i>
A.	महन्ति <i>mahāntam</i>	महंती <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
I	महता <i>mahatā</i>	महद्भ्यां <i>mahadbhyaṃ</i>	महद्भिः <i>mahadbhiḥ</i>
D	महते <i>mahate</i>		महद्भ्यः <i>mahadbhyaḥ</i>
Ab	महताः <i>mahataḥ</i>	महतीः <i>mahatīḥ</i>	महती <i>mahatī</i>
G			महति <i>mahati</i>
L			महान् <i>mahān</i>
V.	महन् <i>mahan</i>		
SINGULAR		NEUTER DUAL	PLURAL
N A V	महत् <i>mahat</i>	महती <i>mahati</i>	महंति <i>mahanti</i>

The rest like the masculine.

FEM	
SINGULAR	
N	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Auga Bases in मन्त *mant* and वन्त *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Auga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR		DUAL	PLURAL
MASC		MASC	MASC
N	अग्निमान् <i>agnimān</i>	अग्निमन्ती <i>agnimāntau</i>	अग्निमन्तः <i>agnimāntaḥ</i>
A	अग्निमन्ति <i>agnimāntam</i>	अग्निमन्ती <i>agnimāntau</i>	अग्निमन्तः <i>agnimāntaḥ</i>
V.	अग्निमन् <i>agniman</i>		

			NEUTER		
			DUAL		
SINGULAR					PLURAL
N V अग्निमत् <i>agnimat</i>			अग्निमती <i>agnimati</i>		अग्निमति <i>agnimanti</i>
FEM					
SINGULAR					
N अग्निमती <i>agnimati</i>					

यत् *iat* is used *i* after bases in अ *a* and इ *i*

Ex ज्ञानयत् *janayat*, having knowledge विद्यायत् *vidyayat*, having knowledge

But अग्निमत् *agnimat*, having fire हनुमत *hanumat*, having jaws

2 After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*

Ex पयस्यत् *payasat*, having milk उदन्त् *udanvat*, having water

But ज्योतिष्यत् *jyotiṣmat*, having light गीर्षत् *gīṛat*, having a voice

3 After bases ending in any other consonants, by whatever vowel they may be preceded

Ex विद्युत्वत् *vidyutvat*, having lightning

There are exceptions to these rules (Pan VIII 2, 9-16)

§ 188 भवत् *bhāvat*, Your Honour, which is frequently used in place of the pronoun of the second person, is declined like a noun derived by यत् *iat*. Native grammarians derive it from भा *bha*, with the suffix यत् *iat*, and keep it distinct from भवत् *bhāvat*, being, the participle present of भू *bhū*, to be

भवत् *bhāvat*, Your Honour

			DUAL		
			MASC		
SINGULAR					PLURAL
MASC					
N भवान् <i>bhāvan</i>			भवतौ <i>bhavantau</i>		भवन् <i>bhavantāḥ</i>
A भवत <i>bhavantam</i>			भवती <i>bhavantau</i>		भवन् <i>bhavantāḥ</i>
V भवन् <i>bhavan</i> or भो <i>bhoh</i>					
			NEUTER		
			DUAL		
SINGULAR					PLURAL
N A V भवत् <i>bhāvat</i>			भवती <i>bhāvatī</i>		भवति <i>bhāvanti</i>
FEM					
SINGULAR					
N भवती <i>bhāvati</i>					

भवत् *bhāvat*, being, part present

			DUAL		
			MASC		
SINGULAR					PLURAL
MASC					
N भवान् <i>bhāvan</i>			भवतौ <i>bhavantau</i>		भवन् <i>bhavantāḥ</i>
A भवत <i>bhavantam</i>			भवती <i>bhavantau</i>		भवन् <i>bhavantāḥ</i>
V भवन् <i>bhavan</i>					

SINGULAR			NEUTER		PLURAL
			DUAL		
N A V	भवत् <i>bhavat</i>		भवती <i>bhavanti</i>		भवति <i>bhavanti</i>
	FEM				
	SINGULAR				
N	भवती <i>bhavanti</i>				

§ 189 अर्वात् *arvat*, masc horse is declined regularly like nouns in वत् *vat*, except in the Nom Sing where it has अर्वा *arva* अर्वन् *arvan* in अनर्वन् *anarvan*, without ऱ foc, is a totally different word, and declined like a noun in अन *an* Nom Sing अनर्वा *anarva* Nom Dual अनर्वणी *anarvanani* Acc Sing अनर्वाण *anarvanam* Instr Sing अनर्वणा *anarvanti* Instr Plur अनर्वणि *anarvanish* The feminine of अर्वात् *arvat* is अर्वती *arvati*

§ 190 कियत् *kayat* How much? इयत् *iyat*, so much are declined like bases in मत् *mat* Their feminines are कियती *kijati*, इयती *iyati*

SINGULAR		DUAL		PLURAL	
	MASC		MASC		MASC
N	कियान् <i>k yān</i>	कियती <i>k yanti</i>		कियत <i>k yantaḥ</i>	
A	कियान् <i>k yānam</i>	कियती <i>k yanti</i>		कियत <i>k yantaḥ</i>	
I	कियता <i>k yata</i>	कियता <i>k yadhyam</i>		कियति <i>k yadhi</i>	
V	कियन् <i>k yan</i>				
NEUTER					
	SINGULAR		DUAL		PLURAL
N A V	कियत् <i>k yat</i>	कियती <i>k yati</i>		कियति <i>k yanti</i>	

Bases in अन् *an* (अन् *an* मन् *man* यन् *yan*)

§ 191 Words in अन् *an* have three bases their Anga or strong base is अन् *an* their Bha or weakest base न् *n* and their Pada or middle base च *a*

Mark besides

- 1 That the Nom Sing masc has चा *a*, not अन् *an*(s)
- 2 That the Nom Sing neut has च *a* not अन् *an*
- 3 That the Voc Sing neut may be either identical with the Nominative, or take न् *n*
- 4 That words ending in मन् *man* and यन् *yan* keep मन् *man* and यन् *yan* as their Bha bases, without dropping the च *a* when there is a consonant immediately before the मन् *man* and यन् *yan* This is to avoid the concurrence of three consonants such as पर्वन् *parvan* from पर्वन् *parvan* or अत्मान् *ātman* from अत्मान् *ātman* This rule applies, only to words ending in मन् *man* and यन् *yan* not to words ending in simple

यन् *an*. Thus तद्यन् *talakhan* forms तदयन् *talakhnd*; मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &c.

5. That in all other words the loss of the *य a* is optional in the Loc. Sing. and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *य a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. *Anga*, राजन् *rājān*; *Pada*, राज *rāja*; *Bha*, राज्ञी *rājñī*.

MASCULINE		
SINGULAR	DUAL	PLURAL
N. राजा <i>rājā</i>	राजागौ <i>rājānau</i>	राजानः <i>rājānāḥ</i>
A. राजानं <i>rājānam</i>	राजागौ <i>rājānau</i>	राजः <i>rājāḥ</i>

V. राजन् *rājan*

I. राजा *rājā*

D. राजे *rājāḥ*

Ab. राजः *rājāḥ*

G. राजः *rājāḥ*

L. राज्ञी *rājñī* or राजनि *rājani*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राज्ञोः *rājñoh*

राज्ञोः *rājñoh*

राजभिः *rājābhiḥ*

राजभ्यः *rājābhyāḥ*

राजभ्यः *rājābhyāḥ*

राज्ञां *rājñām*

राजसु *rājasu*

नामन् *nāman*, n. name. *Anga*, नामन् *nāmān*; *Pada*, नाम *nāma*; *Bha*, नाम्ना *nāmnā*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A नाम <i>nāma</i>	नामागौ <i>nāmānau</i> or नामनौ <i>nāmanau</i>	नामानि <i>nāmanī</i>

V. नाम *nāma* or नामन् *nāman*

I. नामा *nāmā*

D. नामे *nāmaḥ*

Ab. नामः *nāmāḥ*

G. नामः *nāmāḥ*

L. नामिना *nāmanī* or नामनि *nāmani*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामोः *nāmoh*

नामोः *nāmoh*

नामभिः *nāmābhiḥ*

नामभ्यः *nāmābhyāḥ*

नामभ्यः *nāmābhyāḥ*

नामां *nāmānām*

नामसु *nāmasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajñan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their *Bha* base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. *Anga*, ब्रह्मान् *brahmān*; *Pada*, ब्रह्म *brahma*, *Bha*, ब्रह्मन् *brahman*.

अन् *an* Thus तद्वन् *takshan* forms तद्वन् *takshnā*, मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the *च a* is optional in the Loc. Sing, and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *च a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Anga, राजान् *rājān*; Pada, राज *rāja*, Bha, राज्ञ *rājñ*

MASCULINE

SINGULAR

DUAL

PLURAL

N राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānah</i>
A राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājāḥ</i>

V, राजन् *rājan*

I राजा *rājā*

D राजे *rājāḥ*

Ab राजः *rājāḥ*

G राजः *rājāḥ*

L राज्ञी *rājñī* or राजनि *rājani*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राज्ञोः *rājñoh*

राज्ञोः *rājñoh*

राजभिः *rājābhiḥ*

राजभ्यः *rājābhyah*

राजभ्यः *rājābhyah*

राज्ञां *rājñām*

राजसु *rājāsu*

नामन् *nāman*, n name. Anga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nām*.

NEUTER.

SINGULAR

DUAL

PLURAL

N A नाम <i>nāma</i>	नामौ <i>nāmāu</i> or नामनौ <i>nāmānau</i>	नामानि <i>nāmāni</i>
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V, नाम *nāma* or नामन् *nāman*

I नामो *nāmā*

D नामे *nāmāḥ*

*Ab नामः *nāmāḥ*

G नामः *nāmāḥ*

L नामि *nāmni* or नामनि *nāmāni*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामोः *nāmāh*

नामोः *nāmāh*

नामभिः *nāmābhiḥ*

नामभ्यः *nāmābhyah*

नामभ्यः *nāmābhyah*

नामां *nāmānām*

नामसु *nāmāsu*

§ 192. Nouns in which the suffixes मन् *man* and यन् *tan* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajnan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and यन् *tan*.

ब्रह्मन् *brahman*, m. creator. Anga, ब्रह्मान् *brahmān*, Pada, ब्रह्म *brahma*, Bha, ब्रह्मन् *brahman*.

applies, चर्यास *charyasah*, a month (Pan VIII 2, 69) though not always चर्यास *ahoratra*, day and night (See § 50)

§ 197 At the end of a compound too चर्यास *ahan* is irregular. It is दीर्घाह् *dirghahā*, having long days is declined

SINGULAR	DUAL	PLURAL
N दीर्घाह् <i>dīrghāhā</i>	१ १ दीर्घाहातो <i>dīrghāhātō</i>	१ दीर्घाहाम् <i>dīrghāhām</i>
१ दीर्घाह् <i>dīrghāhā</i>	"	१ दीर्घाह् <i>dīrghāhā</i>
१ दीर्घाहाम् <i>dīrghāhām</i>		१ दीर्घाहोभिः <i>dīrghāhōbhiḥ</i>

Feminine, दीर्घाहो *dīrghāhō* (Pan VIII 4 7)

§ 198 In derivative compounds with numerals and with *ahā* and *ra* *ahā* is substituted for चर्या *ahan* but in the Loc Sing both forms are admitted, e.g. द्वे *deyahnah* produced in two days, Loc Sing द्वे *deyahne* or द्वि *dyahni* or द्विनि *dyahni* (Pan VI 3, 110)

§ 199 चन *chan*, m dog युव *yuvā*, m young take युन् *yun* युन् *yun* as their Bha bases. For the rest they are declined regularly, like चन *brahman*, m

SINGULAR	DUAL	PLURAL
N चन <i>chan</i>	१ १ चानी <i>chanau</i>	१ चान् <i>chānā</i>
१ चन <i>chan</i>	"	१ युन् <i>yun</i>
१ युन् <i>yun</i>	"	१ चानि <i>chāni</i>

The feminine of युन् *chan* is युनी *chani* of युव *yuvā* युति *yuti* according to some grammarians युनी *yuni*

§ 200 मघवन् *maghavan*, the Mighty, a name of Indra, takes मघेन् *maghan* as its Bha base

SINGULAR	DUAL	PLURAL
N मघवन् <i>maghavan</i>	१ १ मघवानी <i>maghāvānau</i>	१ मघवान् <i>maghāvān</i>
१ मघवान् <i>maghāvān</i>	"	१ मघान् <i>maghān</i>
१ मघवन् <i>maghavan</i>	"	१ मघाभिः <i>maghābhiḥ</i>

The same word may likewise be declined like a masculine with the 's' *at* or *mat* (see अग्निमत *agnimat*)

SINGULAR	DUAL	PLURAL
N मघवन् <i>maghavan</i>	१ १ मघवानी <i>maghāvānau</i>	१ मघवन् <i>maghāvān</i>
१ मघवन् <i>maghavan</i>	"	१ मघवन् <i>maghāvān</i>
१ मघवन् <i>maghavan</i>	"	१ मघवन् <i>maghāvān</i>

The feminine is accordingly either मघवनी *maghāni* or मघवनी *maghāni*

* Pan VIII 2 69 1 Siddh Kaum 1 p 194 but Colebrooke p. 83 has दीर्घाह् *dīrghāhā* as Nom Sg.

† Colebrooke Sanskrit Grammar p. 81

Adjectives in वन् *van*, which form their fem in वरी *varī*, धीवन् *dhiān*, a fisherman, धीवरी *dhivarī*, पीवन् *pīān*, पीवरी *pīarī*, fat, may do the same at the end of compounds, or take वा *va* बहुधीवरी *bahudhīarī* or बहुपीवा *bahudhīa*, Nom Dual बहुधीवे *bahudhīve*, having many¹ fishermen (Siddh-Kaum 1 p 209)

§ 195 पथिन् *pathin*, m *path*, has

for its Anga base पथान् *panthan* (like राजान *rajan*),

for its Bha base पथ् *path*,

for its Pada base पथि *pathi*.

It is irregular in the Nom and Voc Sing, where it is पथा *panthah*

	SINGULAR	DUAL	PLURAL
NV	पथा <i>panthāh</i>	पथानो <i>panthānan</i>	N पथान् <i>panthānāh</i>
A	पथान <i>panthānam</i>	पथानो <i>panthānau</i>	A पथ <i>panthah</i>
I	पथा <i>panthā</i>	पथिभ्या <i>panthibhyām</i>	I पथिभि <i>panthibhih</i>

चुमुचिन् *ribhukshin*, m a name of Indra, and मथिन् *mathin*, m a churning stick, are declined in the same manner. The three bases are,

चुमुचान् <i>ribhukshān</i>	} Anga,
मथान् <i>mathān</i>	
चुमुच् <i>ribhuksh</i>	} Bha,
मथ् <i>math</i>	
चुमुचि <i>ribhukshi</i>	} Pada
मथि <i>mathi</i>	

The Nom and Voc Sing are चुमुचा *ribhukshah* and मथा *mathah*

पथिन् *pathin*, चुमुचिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुमुचि *ribhukshī*, मथी *mathī*

§ 196 A word of very frequent occurrence is अहन् *ahan*, n day, which takes अहन् *ahas* as its Pada base. Otherwise it is declined like नामन् *numan*

	SINGULAR	DUAL	PLURAL
P N A V	अह् <i>ahah</i>	Bh N A V अहो <i>ahah</i> *	An N A V अहानि <i>ahāni</i>
Bh I	अहा <i>ahah</i>	P I D V अहोभ्या <i>ahobhyām</i>	P I अहोभि <i>ahobhīh</i>
Bh D	अहे <i>ahne</i>	Bh G L अहो <i>ahno</i> †	P D V अहोभ्य <i>ahobhyah</i>
Bh V G	अह् <i>ahnah</i>		Bh G अहा <i>ahnah</i>
Bh L	अहि <i>ahni</i> ‡		P L अहम् <i>aham</i> ‡

The Visarga in the Nominative Singular is treated like an original र् (§ 85) Hence अहर् *ahar-ahah*, day by day. In composition, too, the same rule

* Or अहनी *ahani*

† Or अहनि *ahani*

‡ Or अहम् *aham*

applies; अहर्गणः *aharganaḥ*, a month (Pān. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined:

SINGULAR	DUAL	PLURAL
N. दीर्घाहाः <i>dirghāhāḥ</i> *	N. A. V. दीर्घाहाणो <i>dirghāhāṇau</i>	N. V. दीर्घाहायः <i>dirghāhāsayah</i>
V. दीर्घाहः <i>dirghāhaḥ</i>		A. दीर्घाहः <i>dirghāhnaḥ</i>
A. दीर्घाहाणं <i>dirghāhāṇam</i>		I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dirghāhni* (Pān. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with विंशति *viṃśati* and सयं *saya*, अह्ना *ahna* is substituted for अहन् *ahan*. but in the Loc. Sing. both forms are admitted; e. g. द्व्यहः *dvyaḥ*, produced in two days; Loc. Sing. द्व्यह्ने *dvyaḥne* or द्व्यह्नि *dvyaḥni* or द्व्यहनि *dvyaḥani*. (Pān. VI. 3, 110.)

§ 199. अन् *ān*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, युन् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahmaṇ*, m.

SINGULAR	DUAL	PLURAL
N. अन् <i>ān</i>	N. A. V. अणौ <i>āṇau</i>	N. अणः <i>āṇaḥ</i>
A. अणं <i>āṇam</i>		A. अणः <i>āṇaḥ</i>
V. अन् <i>ān</i>		I. अणिः <i>āṇiḥ</i>

The feminine of अन् *ān* is अनी *āni*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, युनी *yūni*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghōn* as its Bha base.

SINGULAR	DUAL	PLURAL
N. मघवा <i>maghava</i>	N. A. V. मघवौ <i>maghavau</i>	N. मघवातः <i>maghavadāḥ</i>
A. मघवानं <i>maghavadānam</i>		A. मघवातः <i>maghavadāḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix पत् *vat* or मत *mat*; (see अग्निमत् *agnimat*)

SINGULAR	DUAL	PLURAL
N. मघवान् <i>maghavan</i>	N. A. V. मघवौ <i>maghavantau</i>	N. मघवतः <i>maghavantāḥ</i>
A. मघवतं <i>maghavantam</i>		A. मघवतः <i>maghavantāḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवद्भिः <i>maghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōni* or मघवती *maghavatī*.

* Pān VIII. 2, 69, 1, Siddh.-Kann. I p 194. but Colebrooke, p 83, has दीर्घाहा *dirghāhā* as Nom Sing

† Colebrooke, Sanskrit Grammar, p 87

§ 201. पूषन् *pūshan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rajan*.)

BASE	NOM SING	NOM PL.	ACC. PL.	INSTR. PL.	NOM PL. NEUT.
पूषन्, पूष, पूषा <i>pūshan, pūsha, pūshn</i>	पूषा <i>pūshā</i>	पूषयः <i>pūshayah</i>	पूषाः <i>pūshāḥ</i>	पूषभिः <i>pūshabhiḥ</i>	पूषाणि <i>pūshāni</i>
अर्यमन्, अर्यमण, अर्यमण् <i>aryaman, aryamana, aryamn</i>	अर्यमा <i>aryamā</i>	अर्यमणः <i>aryamaṇah</i>	अर्यमणः <i>aryamaṇāḥ</i>	अर्यमभिः <i>aryamabhiḥ</i>	अर्यमाणि <i>aryamāni</i>

Loc. Sing. पूषा *pūshni* or पूषणि *pūshani*; or, according to some, पूषि *pūshi*. (Sār. 1. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE	NOM SING	NOM PL.	ACC. PL.	INSTR. PL.	NOM PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghān</i> <i>brahmahan, ha, ghn</i>	हा <i>hā</i> <i>brahmahā</i>	हनः <i>hanaḥ</i> <i>brahmahanaḥ</i>	II: <i>ghnaḥ</i> <i>brahmaghnaḥ</i>	हभिः <i>habhiḥ</i> <i>brahmahabhiḥ</i>	हानि <i>hāni</i> <i>brahmahāni</i>

Loc. Sing. ब्रह्मणि *brahmaghni* or ब्रह्मणि *brahmahani*.

. Bases in इन् *in*.

§ 203 Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

	MASCULINE.		
	SINGULAR.	DEAL.	PLURAL.
N	धनि <i>dhanī</i>	धनिनी <i>dhaninā</i>	धनिनः <i>dhanināḥ</i>
A.	धनिनं <i>dhaninam</i>	धनिनी <i>dhaninam</i>	धनिनः <i>dhanināḥ</i>
I	धनिना <i>dhaninā</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभिः <i>dhanibhiḥ</i>
II	धनिने <i>dhanine</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyah</i>
Ab	धनिनः <i>dhanināḥ</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyah</i>
G.	धनिनः <i>dhanināḥ</i>	धनिनोः <i>dhaninoh</i>	धनिनां <i>dhaninām</i>
I.	धनिनि <i>dhaninī</i>	धनिनोः <i>dhaninoh</i>	धनिषु <i>dhanishu</i>
V	धनिन् <i>dhanin</i>	धनिनी <i>dhaninā</i>	धनिनः <i>dhanināḥ</i>

	NEUTER.		
	SINGULAR.	DEAL.	PLURAL.
N	धनि <i>dhanī</i>	धनिनी <i>dhaninī</i>	धनिनि <i>dhaninī</i>
V.	धनि <i>dhanī</i> or धनिन् <i>dhanin</i>		
	FEM.		
	SINGULAR.		
N.	धनिनी <i>dhaninī</i>		

Decline मेधाविन् *medhāvin*, wise, यशसिन् *yashasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rajan*, नाभिन् *nābhin*) in the Nom Sing. masc and neut, and in the Voc Sing and in the Nom Acc Plur neut. They might be ranged, in fact, with the nouns having unchangeable bases, for the lengthening of the vowel in the Nom and Acc Plur neut is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels

Participles in यस् *vas*.

§ 204. Participles of the reduplicated perfect in यस् *as* have three bases; वाग् *vāms* as the Anga, उष् *ush* as the Bha, and यस् *as* as the Pada base. They change the स् *s* of यस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*. (See §§ 173, 131)

Anga, रुद्वान् *rudvāns*, Pada, रुद्वस् *rudvas*, Bha, रुदुष् *rudush*.

MASCULINE

SINGULAR

DUAL

PLURAL

N	रुद्वान् <i>rudvān</i>	रुद्वाम् <i>rudvām</i>	रुद्वान् <i>rudvān</i>
A	रुद्वान् <i>rudvān</i>	रुद्वाम् <i>rudvām</i>	रुद्वान् <i>rudvān</i>

V रुद्वन् *rudvan*

I रुदुष् *rudush*

D रुदुष् *rudush*

Ab रुदुष् *rudushah*

G रुदुष् *rudushah*

L रुदुष् *rudushah*

रुद्वान् *rudvān*

रुद्वान् *rudvān*

रुद्वान् *rudvān*

रुदुष् *rudushah*

रुदुष् *rudushah*

रुद्वान् *rudvān*

रुद्वान् *rudvān*

रुद्वान् *rudvān*

रुदुष् *rudushah*

रुदुष् *rudushah*

NEUTER

SINGULAR

DUAL

PLURAL

N	रुद्वान् <i>rudvān</i>	रुद्वाम् <i>rudvām</i>	रुद्वान् <i>rudvān</i>
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FEM

SINGULAR

N रुदुष् *rudush*

§ 205 Participles in यस् *as* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination यस् *as* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुष् *tasthush*.

पेचिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेचुष् *pechush*.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादी <i>supādī</i>	सुपादः <i>supādāḥ</i> (Āṅga)
A. सुपाद् <i>supādām</i>	सुपादी <i>supādām</i>	सुपादः <i>supādāḥ</i> (Bha)
		I सुपादिः <i>supādībhiḥ</i> (Pada)

The feminine is either सुपाद् *supād* or सुपादी *supādī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvīpadā*.

§ 208. Words ending in वाह् *vāḥ*, carrying, retain वाह् *vāḥ* as Āṅga and Pada base, but shorten it to ऊह् *ūḥ* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍ*, ड् *ḍ*, ढ् *ḍ*. (See §§ 128; 174, 8.)

The ऊ *ū* of ऊह् *ūḥ* forms Viddhi with a preceding उ *u* (§ 46). Thus विश्ववाह् *viśvavāḥ*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाह् <i>viśvavāḥ</i>	विश्ववाही <i>viśvavāhī</i>	विश्ववाहः <i>viśvavāḥ</i>
A. विश्ववाहं <i>viśvavāḥam</i>	विश्ववाही <i>viśvavāhī</i>	विश्ववाहः <i>viśvavāḥ</i>

I विश्ववादिः *viśvavādībhiḥ*

§ 209. चेतवाह् *cetavāḥ* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. चेतवाः *cetavāḥ*; Acc. चेतवाहं *cetavāḥam*; Instr. चेतीह *cetāuḥ*. Instr. Plur. चेतनोभिः *cetanōbhiḥ*, &c.; Loc. Plur. चेतवन् *cetavāṣu*.

Some grammarians allow चेतवाह् *cetavāḥ*, instead of चेतीह *cetāuḥ*, in all the Bha cases (Sār. i. 9, 14), and likewise चेतवः *cetavāḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāḥ* is चन्द्रवाह् *anaduh*, an ox, (i. e. a cart-drawer.) It has three bases:

1. The Āṅga base चन्द्रवाह् *anaduh*.
2. The Pada base चन्द्रुह् *anadud*.
3. The Bha base चन्द्रुह् *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. चन्द्रवान् <i>anadūḥ</i>	N.A.V. चन्द्रवाही <i>anadūhī</i>	N. चन्द्रवाहः <i>anadūhāḥ</i>
V. चन्द्रवन् <i>anadūḥ</i>	I.D. Ab चन्द्रवन् <i>anadūbhyām</i>	A. चन्द्रुहः <i>anaduhāḥ</i>
A. चन्द्रवाहं <i>anadūḥam</i>	G.L. चन्द्रुहोः <i>anaduhoh</i>	I चन्द्रुदिः <i>anadūdībhiḥ</i>
I. चन्द्रुहो <i>anadūh</i>		L. चन्द्रुन् <i>anadūṣu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N.A.V. चन्द्रुह <i>anaduh</i>	चन्द्रुही <i>anaduhī</i>	चन्द्रुहि <i>anaduhīḥ</i>

The rest like the masculine.

The feminine is चन्द्रुही *anaduhī* or चन्द्रुही *anaduhī* (Siddh.-Kaum. i. p. 228).

§ 211 *अप् ap*, water, is invariably plural, and makes its *अ* long in the Anga base, and substitutes *न* *t* for *प* *p* before an affix beginning with *भ* *bh*

PLURAL

Nom	आप <i>āpah</i>
Acc	अप <i>apah</i>
Instr	अद्भि <i>adbhih</i>
Loc	अप्सु <i>apsu</i>

In composition *अप् ap* is said to form *स्नाप snap*, Nom Sing masc and fem, having good water, Acc *स्नाप snāpam*, Instr *स्नाप snāpā*, &c Nom Plur *स्नाप snāpah* Acc. *स्नाप snāpah*, Instr *स्नाद्भि snadbhih*, &c The neuter forms the Nom Sing *स्नाप snap* Nom Plur *स्नापि snāpī* or *स्नापि snāpī*, according to different interpretations of Panini (Colebrooke, p 101, note) The *Sārasvatī* (t 9, 62) gives *स्नापि तडागानि svāpī tadagani*, tanks with good water

§ 212 *पुम् pums*, man, has three bases

- 1 The Anga base *पुमास् pumās*
- 2 The Pada base *पुम् pum*
- 3 The Bha base *पुम् pums*

SINGULAR	DUAL	PLURAL
N पुमान् <i>pumān</i>	N A V पुमासो <i>pumāsau</i>	N पुमान् <i>pumā saḥ</i>
V पुमन् <i>puman</i>	I D Ab पुभ्या <i>p mbyān</i>	A पुस <i>pun saḥ</i>
A पुमान् <i>pumānsam</i>	G L पुसो <i>pumsaḥ</i>	I पुभिः <i>pumbhiḥ</i>
I पुसा <i>pumsā</i>		

The Loc Plur, is *पुंसु pumsu* not *पुम्सु pumsu* (§ 136) The *Sārasvatī* gives *पुम्सु पुम्सु* (t 9, 70)

In composition it is declined in the same manner if used in the masc. or fem gender As a neuter it is, Nom Sing *सुपुम् supum*, Nom Dual *सुपुम्सु supumsu*, Nom Plur *सुपुमानि supumāni*

§ 213 *दिव् div* or *द्यु द्यु*, f sky, is declined as follows

Base *दिव् div*, *द्यु द्यु*

SINGULAR	DUAL	PLURAL
N V द्यौ <i>dyau</i>	N A V दिवो <i>devau</i>	N दिव् <i>dī saḥ</i>
A दिव् <i>dī tam</i>	I D Ab द्युभ्या <i>dyubhyān</i>	A दिव् <i>dī vaḥ</i>
I दिवा <i>dī ta</i>	G L दिवो <i>dī vaḥ</i>	I द्युभिः <i>dyubhiḥ</i>
D दिवे <i>dī te</i>		D Ab द्युभ्य <i>dyubhyaḥ</i>
Ab G दिव् <i>dī vaḥ</i>		G दिवा <i>dī tam</i>
L दिवि <i>dī va</i>		L द्युप् <i>dyuḥ</i>

Another base *द्यौ dyo* is declined as a base ending in a vowel and follows the paradigm of *गो go* § 219 (See *Siddh-Kaum* t p 138)

Compounds like सुदिक् *sudik*, having a good sky, are declined in the masc and fem like दिक् *div*. Hence सुद्यो *sudyau*, सुदिक् *sudivam*, &c

In the neuter they form Nom Acc Voc Sing सुद्यु *sudyu*, having a good sky, Dual सुदीयौ *suduyi*, Plur सुदीयि *sudiyi*.

§ 214 A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i.e. they exist under two forms each following a different declension, but one being deficient in Nom Sing Dual and Plural, and in the Acc Sing and Dual (Pāṇ vi 1, 63) Thus

1 अमन् <i>aman</i> , n blood is defective,	अमन् <i>amān</i> , n is declined throughout
2 आसनं <i>asan</i> , n face,	आस्य <i>asya</i> n — —
3 उदन् <i>udan</i> , n water,	उदक <i>udaka</i> , n — —
4 दन् <i>dat</i> , m tooth,	दन्त <i>danta</i> , m — —
5 दोषन् <i>doshan</i> , (m) n arm,	दोस् <i>dos</i> , m n — —
6 नास् <i>nas</i> , f nose,	नासिका <i>nasika</i> f — —
7 निष् <i>niś</i> , f night,	निशा <i>niśi</i> f — —
8 पद <i>pad</i> , m foot	पद <i>pada</i> , m — —
9 पृत <i>prti</i> , f army*,	पृतान <i>pritan</i> f — —
10 मास <i>masa</i> , n meat†,	मास <i>māsa</i> , n — —
11 मास <i>mas</i> , m month‡,	मास <i>māsa</i> , m — —
12 यकन् <i>yakan</i> , n liver||,	यकृत् <i>yakrit</i> , n — —
13 यूपन् <i>yūshan</i> , m pea soup	यूप <i>yūsha</i> , m — —
14 शकन् <i>śakan</i> n ordure,	शकृत् <i>śakrit</i> , n — —
15 शृ <i>śru</i> , n ridge,	शानु <i>śanu</i> , n — —
16 हृद् <i>hrīd</i> n (m)	हृदय <i>hrīdaya</i> , n — —

Hence in

No 1 N V A S ng is अमृक् <i>amṛk</i> only	} A Plur अमृनि <i>amṛni</i> or अमृनि <i>amṛni</i> but I S ng अमृन् <i>amṛn</i> or अमृ <i>amṛ</i> I Du अमृभ्या <i>amṛbhyām</i> or अमृभ्या <i>amṛbhyām</i>
N V A Dual is अमृनौ <i>amṛnau</i> only	
N V Plur is अमृनि <i>amṛni</i> only	
No 4 N A V S ng is दन्तं <i>dantaḥ</i> am & only	} A Plur दन्तान् <i>dantaḥ</i> or दन्त <i>dantaḥ</i> but I S ng दन्तम् <i>dantam</i> or दन्त <i>dant</i> I Dual दन्ताभ्या <i>dantābhyām</i> or दन्ता <i>dantābhyām</i>
N V A Dual is दन्तौ <i>dantau</i> only	
N V Plur is दन्ता <i>dantaḥ</i> only	
No 11 N A V S ng is मासं <i>masaḥ</i> am & only	} A Plur मासान् <i>masaḥ</i> or मास <i>masaḥ</i> but I S ng मासेन <i>masena</i> or मासा <i>masaḥ</i> I Dual मासाभ्या <i>masābhyām</i> or मासा <i>masābhyām</i>
N V A Dual is मासौ <i>masau</i> only	
N V Plur is मासा <i>masaḥ</i> only	
No 13 N A V S ng is यूपं <i>yūpaḥ</i> am & only	} A Plur यूपान् <i>yūpāḥ</i> or यूप <i>yūpaḥ</i> but I S ng यूपेन <i>yūpena</i> or यूप <i>yūpaḥ</i> I Du यूपेभ्या <i>yūpēbhyām</i> or यूप <i>yūpaḥ</i> I S ng यूपे <i>yūpaḥ</i> or यूप <i>yūpaḥ</i>
N A V Dual is यूपौ <i>yūpau</i> only	
N V Plur is यूप <i>yūpaḥ</i> only	

* Sddh haum : p 131

† Sddh ha m i i 141

‡ The Śāraṅgati g ves all cases of मास *mas* (i 6 3.)

|| Pāṇ vi 1 63

Grammarians differ on the exact meaning of Panini's rule, and forms such as दोषाद् *doshād*, Nom Dual Neut, would seem to show that in the Nom Acc Voc Dual the base दोषन् *doshan* may be used (See Siddh-Kaum 1 pp 107, 131, 141 144) By some the rule is restricted to the Veda.

2. Bases ending in Vowels

§ 215 Bases ending in vowels may be subdivided into two classes

- 1 Bases ending in any vowels, except ए *a* and वा *a*
- 2 Bases ending in ए *a* and वा *a*

1 Bases ending in any Vowels, except ए *a* and वा *a*.

§ 216 Instead of attempting to learn, either according to the system followed by native grammarians or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels it will be far easier to learn by heart the paradigms such as they are without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels

Bases in ऐ *ai* and औ *au*

§ 217 These bases are with few exceptions, declined like bases ending in consonants The principal rules to be observed are that before consonants ऐ *ai* becomes वा *a* while औ *au* remains unchanged, and that before vowels both ऐ *ai* and औ *au* become वाय् *aiy* and वाव् *auv*

Base ऐ *rai* राय् *ray* as stealth नी *nai*, नाव् *nai* f ship

SINGULAR	DUAL	PLURAL
११ उ <i>rd ā</i> नी <i>nai-ā</i>	रायौ <i>rdy au</i> नायौ <i>ndc-au</i>	राय् <i>rdy-ā</i> नाय् <i>ndc-ā</i>
A राय <i>rdy-am</i> नाय <i>ndc-am</i>		
I राय <i>rdy-d</i> नाय <i>ndc-d</i>	रायौ <i>rd-dhyam</i> नायौ <i>ndc-dhyam</i>	राय् <i>rd-dhyā</i> नाय् <i>ndc-dhyā</i>
D राय <i>rdy-e</i> नाय <i>ndc-e</i>		
Ab } राय <i>rdy-ā</i> नाय <i>ndc-ā</i>	रायौ <i>rdy-ā</i> नायौ <i>ndc-ā</i>	रायौ <i>rdy-am</i> नायौ <i>ndc-am</i>
G } राय <i>rdy-ā</i> नाय <i>ndc-ā</i>		
1. राय <i>rdy-i</i> नाय <i>ndc-i</i>		रायौ <i>rd au</i> नायौ <i>ndc-ā</i>

Decl ऐ *rai* ऐ *ai* in the moon

Bases in वा *o*

§ 218 The only noun of importance is गौ *go*, a bull or cow It is slightly irregular in Nom Acc Pl and Gen S, and in the Acc Plur

	SINGULAR.	DUAL.	PLURAL.
N.V.	गोः <i>gāḥ</i>	} गौरी <i>gāurī</i>	गायः <i>gāyāḥ</i>
A.	गौ <i>gāu</i>		गाः <i>gāḥ</i>
I.	गया <i>gāyā</i>	} गौभ्यां <i>gāubhyām</i>	गौभिः <i>gāubhiḥ</i>
D.	गवै <i>gāvai</i>		} गौभ्यः <i>gāubhyaḥ</i>	} गौः gāuḥ
Ab.	} गोः <i>gāḥ</i>		
G.		गवो <i>gāvoh</i>	गवोः <i>gāvoh</i>
I.	गवि <i>gāvī</i>	गव्युः <i>gāvyaḥ</i>	

If bases in *ṛ ai*, *oi o*, *ai au* are to be declined as neutrals at the end of compounds, they shorten *ṛ ai* to *ṛ i*, and *oi o* and *ai au* to *ṛ u*, and *ṛ u* then declined like neutrals in *ṛ i* and *ṛ u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. *गुरित्ता सुर्याय* for *गुरिता सुर्याय*; but only *गुरुमा समुद्र*.

§ 219. *द्यो* *dya*, fem. heaven, is declined like *गो* *gā*. It coincides in the Nom. and Voc. Sing. with *दि* *di*, sky, but differs from it in all other cases.

	SINGULAR.	DUAL.	PLURAL.
N.V.	द्यौः <i>dyāuḥ</i>	} द्यौरी <i>dyāurī</i>	द्यौयः <i>dyāyāḥ</i>
A.	द्यौ <i>dyāu</i> *		द्यौः <i>dyāuḥ</i> *
I.	द्यौ <i>dyāu</i>	} द्यौभ्यां <i>dyāubhyām</i>	द्यौभिः <i>dyāubhiḥ</i>
D.	द्यौ <i>dyāu</i>		} द्यौभ्यः <i>dyāubhyaḥ</i>
Ab.	} द्यौः <i>dyāuḥ</i>	} द्यौः <i>dyāuḥ</i>	
G.		द्यौ <i>dyāu</i>	द्यौ <i>dyāu</i>
I.	द्यौ <i>dyāu</i>	द्यौ <i>dyāu</i>	द्यौ <i>dyāu</i>

Being used at the end of a compound *द्यौ* *dya* forms its neuter base as *द्यु* *dya*; e.g. *प्रद्यु* *pradyu*, eminently celestial, Dual *प्रद्युनौ* *pradyunau*, Plur. *प्रद्युनि* *pradyuni* (Suddh.-Kāum. i. pp. 144, 145); while from *दि* *di* the neuter adjective was, as we saw, *सुद्यु* *sudyu*, having a good sky, Dual *सुद्युनौ* *sudyunau*, Plur. *सुद्युनि* *sudyuni* (Colebr. pp. 67, 73). *प्रद्यु* *pradyu*, as a neuter, cannot take the optional masculine cases (Suddh.-Kāum. i. p. 145).

Note.—There are no real nouns ending in *ṛ ai*, though grammarians make so each word as *रः* *ṛ*, the sun, *उदये* *udaye*, the rising was down Dual *उदयौ* *udayau*, New Plur. *उदयः* *udayaḥ*.

Races in *ṛ i* and *ṛ u*.

1. Monosyllabic Bases in *ṛ i* and *ṛ u*, being both Masculine and Feminine.

(A) By themselves.

§ 220. Monosyllabic Bases, derived from verbs without any suffix, like *चि* *chi*, thinking, *अ* *a*, buying, *इ* *i*, sitting, take the same terminations

as consonantal bases They remain unchanged before terminations beginning with consonants, but change final ई *i* and ऊ *u* into इय *iy* and उय *uy*, before vowels (Pāṇ ११ ४, ८२, ८३) Their Vocative is the same as their Nominative

(B) At the end of compounds

§ 221 These monosyllabic bases rarely occur except at the end of compounds Here they may either change ई *i* and ऊ *u* into इय *iy* and उय *uy*, or into य *y* and व *v* They change it

1° Into इय *iy* and उय *uy*

a If the first member of the compound forms the predicate of the second and the second maintains its nominal character Thus परमनी *paramanī*, the best leader, Acc Sing परमनीय *paramaniyam* Here नी *nī* is treated as a noun, and seems to have lost its verbal character शुद्धधी *suddhadhī*, a pure thinker, a man of pure thought, Acc Sing शुद्धधीय *suddhadhiyam* कुधी *kudhī*, a man of had thought, Acc Sing कुधीय *kudhiyam* (Sār)

b If ई *i* and ऊ *u* are preceded by two radical initial consonants जलक्री *jalakrī*, a buyer of water, makes Acc Sing जलक्रीय *jalakriyam* सुखी *sukhī*, well faring, Acc. Sing सुखीय *sukhiyam* (Siddh-Kaum १ p ११९) This is a merely phonetic change, intended to facilitate pronunciation (Pāṇ ११ ४, ८२)

2 Into य *y* and व *v*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character ग्रामणी *gramanī*, leader of a village, Acc Sing ग्रामण्य *gramanyam* here ग्राम *grāma* is not the predicate of नी *nī*, but is governed by नी *nī*, which retains so far its verbal character प्रधी *pradhī*, thinking in a high degree, Acc Sing प्रध्य *pradhiyam*, here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature उन्नी *unni*, leading out, Acc Sing उन्य *unniyam* here उद् *ud* is a preposition belonging to नी *nī* Though ई *i* is preceded by two consonants, one only belongs to the root शुद्धधी *suddhadhī* (if a Tatpurusha compound), thinking pure things, would form the Acc Sing शुद्धधीय *suddhadhiyam*, and thus be distinguished from शुद्धधी *suddhadhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound a man possessed of pure thoughts (Siddh-Kaum १ p ११९), which both have शुद्धधीय *suddhadhiyam* for their accusative The general idea which suggested the distinction between bases changing their final ई *i* and ऊ *u* either into इय *iy* and उय *uy*, or into य *y* and व *v* seems to have been that the

former were treated as real monosyllabic nouns that might be used by themselves (यथी *dāhī*, a thinker), or in such compounds as a noun admits of (सुधी *sudhīh**, a good thinker, शुद्धधी *śuddhadhīh*, a pure thinker or pure thoughted), while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई *i* and ऊ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू *bhū*. This भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal (Pan vi 4, 85). Ex स्वयम् *svayambhūh*, self existing, Acc Sing स्वयम्बुव *svayambhuvam* (Sar 1 6, 61 Siddh Kaum 1 p 119). Not, however, in वर्षाभू *varshabhūh*, frog, Acc Sing वर्षाब्ज *varshabhujam* (Pan vi 4, 84), and in some other compounds, such as कर्णभू *karabhūh* or कण्ठभू *karabhūh*, nail, पुनर्भू *punarbhūh*, re born, द्रुम्भू *drumbhūh*, thunderbolt (Pan vi 4, 84, v).

2 Polysyllabic Bases in ई *i* and ऊ *ū*.

§ 222 Polysyllabic bases in ई *i* and ऊ *ū* being both masculine and feminine, such as पथी *pāthī*, protector, the sun, यथी *yāthī*, road, and नृत् *nṛtīh*, dancer, are declined like the verbal compounds प्रधी *pradhīh* and वृक्षलू *vṛkṣalūh*, except

- 1 they form the Acc. Sing in ई *im* and ऊ *ūm*
- 2 they form the Acc. Plur in ईन् *in* and ऊन् *ūn*.

Remember also, that those in ई *i* form the Loc. Sing in ई *i*, not in वि *vi*.

यातप्रमी *ratapramīh*, antelope, may be declined like पथी *pāthī* but if derived by कृप् *kṛp*, it may entirely follow the verbal प्रधी *pradhīh* (Siddh-Kaum 1 p 116). The same applies to nouns like सुती *sutīh*, wishing for a son, सुखी *sukhīh*, wishing for pleasure. They follow the verbal प्रधी *pradhīh* throughout, but they have their Gen. and Abl. Sing in उ *u* सुतु *sutyūh* (Siddh-Kaum 1 p 120). If the final long ई *i* is preceded by two consonants, it is changed before vowels into इ *i*. Ex. सुश्ली *śuśhlīh*, सुश्लीयौ *śuśhliyau*, &c.

* सुधी *sudhīh* is never to be treated as a verbal compound but always forms Acc. Sing सुधिय *sudhīyam* &c. as if it were a Karmadhāraya compound. (Pan vi 4 85)

§ 223 All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head borough or the sweeper should be of the female sex, the Dat Sing would still be ग्रामस्ये स्त्रिये *grāmanyē striyā*, खलस्ये स्त्रिये *khalsyē striyā* (Kāsikā 1 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e g प्रीति *pradhīti*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी *lakṣmī*, except in the Acc Sing and Plur, where they take च *am* and च *ah* प्रिय *pradhīyam*, प्रिय *pradhīyah*, not प्रीति *pradhīm* or प्रीति *pradhīh* (Siddh-Kaum. 1 p 136). A similar argument is applied to पुनर्भू *punarbhū*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh-Kaum 1 p 138), and take the five fuller feminine terminations (§ 224)

MASC AND FEM SINGULAR.		FEM ONLY SINGULAR.	
N	प्रीति <i>pradhīh</i>	प्रीति	<i>pradhīh</i>
A	प्रिय <i>pradhīyam</i>	प्रिय	<i>pradhīyam</i>
I	प्रिया <i>pradhīya</i>	प्रिया	<i>pradhīyā</i>
D	प्रिये <i>pradhīye</i>	or प्रिये	<i>pradhīyā</i>
Ab	प्रिय <i>pradhīyah</i>	or प्रिया	<i>pradhīyāh</i>
G	प्रिया <i>pradhīyah</i>	or प्रिया	<i>pradhīyāh</i>
L	प्रिया <i>pradhīyā</i>	or प्रिया	<i>pradhīyām</i>
V	प्रीति <i>pradhīh</i>	or प्रिय	<i>pradhī</i>
DUAL		DUAL	
N A V	प्रियौ <i>pradhīyau</i>	प्रियौ	<i>pradhīyau</i>
I D Ab	प्रीतिभ्या <i>pradhībhīyam</i>	प्रीतिभ्या	<i>pradhībhīyām</i>
G L	प्रियो <i>pradhīyoh</i>	प्रियो	<i>pradhīyoh</i>
PLURAL		PLURAL	
N	प्रिया <i>pradhīyah</i>	प्रिया	<i>pradhīyah</i>
A	प्रिया <i>pradhīyah</i>	प्रिया	<i>pradhīyah</i>
I	प्रीतिभिः <i>pradhībhīḥ</i>	प्रीतिभिः	<i>pradhībhīḥ</i>
D Ab	प्रीतिभ्य <i>pradhībhīyah</i>	प्रीतिभ्य	<i>pradhībhīyah</i>
G	प्रिया <i>pradhīyām</i>	or प्रीतिना	<i>pradhīnām</i>
L	प्रीतिषु <i>pradhīṣhu</i>	प्रीतिषु	<i>pradhīṣhu</i>

1 Monosyllabic Bases in ई *i* and ऊ *ū*, being Feminine only

§ 224 Bases like चि *dhi*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भू *bhū*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *i* and ऊ *ū*, such as तू *tū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat Abl Gen and Loc Sing and Gen Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आ *ā*, ए *ē*, अ *am*, and ना *nam*

D. नद्ये *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nadi*

DUAL.

N. A. V. नद्यौ *nady-au*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-oh*

PLURAL.

N. V. नद्यः *nady-ah*
 A. नदीः *nadī-h*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyah*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

D. वधौ *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vadhu*

DUAL.

N. A. V. वधौ *vadhv-au*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वधोः *vadhv-oh*

PLURAL.

N. V. वध्वः *vadhv-ah*
 A. वधूः *vadhū-h*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyah*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in इ ि and ऊ ि.

§ 226. Compounds the last member of which is a monosyllabic feminine base in इ ि or ऊ ि, are declined alike in the masculine and feminine. * Thus सुधीः *sudhīḥ*, masc. and fem. * if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधुः *sudhrāḥ*, masc. and fem. having a good brow, is declined exactly like धुः *dhrāḥ*†, without excluding the fuller

* The following rule is taken from the Siddh. Kaum 1 p. 136 If धीः *dhīḥ*, intellect, stands at the end of the Karmaadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as मधीः *madhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223) The Acc Sing. and Plur., however, take *am* and *ah*. The difference, therefore, would be the substitution of *y* for *ṛy* before vowels, the obligation of using the fuller fem terminations only, and the Vocative in इ ि, for these are the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The biddhānta-Kaumudi, while giving these rules for मधीः *madhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc Sing. सुधु *sudhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः छासि हे सुधु *hā pitaḥ kṛāsi he sudhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh. Kaum 1 p. 137)

terminations (रि *ai*, खा: *āh*, खां *ām*, नां *nām*)* for the masculine, or the simple terminations (र *e*, खा: *āh*, खा: *āh*, इ: *i*, खां *ām*) for the feminine. The same applies to the compound मुषी: *sudhīh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final इ: *i* or अ: *a* of their base, and are declined like वरि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good thoughted SINGULAR	SINGULAR	SINGULAR
N. मुषी: <i>sudhīh</i>		मुषि <i>sudhi</i>
A. मुषिचं <i>sudhiyam</i>		मुषि <i>sudhi</i>
I. मुषिषा <i>sudhiyā</i>		or मुषिना <i>sudhinā</i>
D. मुषिभ्ये <i>sudhiyē</i>	मुषिभ्ये <i>sudhiyāi</i>	or मुषिभ्ये <i>sudhiṇe</i>
Ab. मुषिभ्यः <i>sudhiyāḥ</i>	मुषिषा: <i>sudhiyāḥ</i>	or मुषिभ्यः <i>sudhiṇaḥ</i>
G. मुषिभ्यः <i>sudhiyāḥ</i>	मुषिषा: <i>sudhiyāḥ</i>	or मुषिभ्यः <i>sudhiṇaḥ</i>
L. मुषिभ्यः <i>sudhiyāḥ</i>	मुषिषा <i>sudhiyām</i>	or मुषिभ्यः <i>sudhiṇi</i>
V. मुषी: <i>sudhīh</i>		मुषि <i>sudhi</i> or मुषे <i>sudhe</i>
DUAL	DUAL	DUAL
N. A. V. मुषिभ्यो <i>sudhiyau</i>		मुषिभ्यो <i>sudhiṇi</i>
I. D. Ab. मुषिभ्यां <i>sudhībhyām</i>		or मुषिभ्यां <i>sudhībhyām</i>
G. L. मुषिभ्यो: <i>sudhiyauḥ</i>		or मुषिभ्यो: <i>sudhiṇauḥ</i>
PLURAL	PLURAL	PLURAL
N. V. मुषिभ्यः <i>sudhiyāḥ</i>		मुषीनि <i>sudhīni</i>
A. मुषिभ्यः <i>sudhiyāḥ</i>		मुषीनि <i>sudhīni</i>
I. मुषीभिः <i>sudhībhiḥ</i>		or मुषिभिः <i>sudhībhiḥ</i>
D. मुषीभ्यः <i>sudhībhyāḥ</i>		or मुषिभ्यः <i>sudhībhyāḥ</i>
Ab. मुषीभ्यः <i>sudhībhyāḥ</i>		or मुषिभ्यः <i>sudhībhyāḥ</i>
G. मुषिना <i>sudhiyam</i>	मुषीनां <i>sudhīnām</i>	or मुषीनां <i>sudhīnām</i>
L. मुषीषु <i>sudhīṣṭu</i>		or मुषिषु <i>sudhīṣṭu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुदेयनी *bahudeyānī*, the feminine देयनी *deyānī* retains its feminine character (*moditra*) throughout (Siddh. Kaum. i p. 116), and the same is distinctly maintained for the compound मुषी: *sudhīh*, possessed of distinguished intellect, if used as a masculine (Siddh. -kaum. i p. 119).

Mass and Fem.	Optional fuller forms	Optional forms for numbers, except Nom. Acc. Voc.
with beautiful brow. SINGULAR	SINGULAR	SINGULAR
N. सुभ्रुः <i>subhrūh</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुया <i>subhruvā</i>		or सुभ्रुया <i>subhruvā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुवे <i>subhruve</i>
Ab. सुभ्रुवः <i>subhruvāh</i>	सुभ्रुवाः <i>subhruvāh</i>	or सुभ्रुवः <i>subhruvāh</i>
G. सुभ्रुवः <i>subhruvāh</i>	सुभ्रुवाः <i>subhruvāh</i>	or सुभ्रुवः <i>subhruvāh</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुवि <i>subhruvi</i>
V. सुभ्रुः <i>subhrūh</i>		सुभ्रु <i>subhru</i> or ओ-भ्रु <i>o-bhru</i>
DUAL	DUAL	DUAL
N. A. V. सुभ्रुवी <i>subhruvau</i>		सुभ्रुवी <i>subhruvī</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhrūbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुवोः <i>subhruvoḥ</i>
PLURAL	PLURAL	PLURAL
N. V. सुभ्रुवः <i>subhruvāh</i>		सुभ्रुवि <i>subhruvī</i>
A. सुभ्रुवः <i>subhruvāh</i>		सुभ्रुवि <i>subhruvī</i>
I. सुभ्रुभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhrūbhiḥ</i>
D. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrūbhyāḥ</i>
Ab. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrūbhyāḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुवां <i>subhruvām</i>
L. सुभ्रुषु <i>subhrūṣu</i>		or सुभ्रुषु <i>subhrūṣu</i>

Compounds ending in Polysyllabic Feminine Nouns in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. i. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. i. p. 123), are declined in the masculine and feminine:

SINGULAR	DUAL	PLURAL
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयसः <i>bahusreyasyah</i>
A. बहुश्रेयसी <i>bahusreyasīm</i>	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīṣu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyah</i>

* From लक्ष्मी: *lakṣmī*, the Nom. Sing. would be अतिलक्ष्मी: *atilakṣmī*.

SINGULAR	DUAL	PLURAL
N अतिचमू <i>atichamūh</i>	अतिचम्यौ <i>atichamva :</i>	अतिचम्य <i>atichamvāh</i>
A अतिचमू <i>atichamūm</i>	अतिचम्यौ <i>at cl amtau</i>	अतिचमून् <i>atichamun</i>
I अतिचम्या <i>atichamvā</i>	अतिचम्ये <i>atichamūbhyām</i>	अतिचमूभि <i>atichamūbhih</i>
D अतिचम्ये <i>atichamvau</i>	अतिचम्ये <i>at chāmūbhyām</i>	अतिचमूभ्य <i>atichamūbhyāh</i>
Ab अतिचम्या <i>atichamvā</i>	अतिचम्ये <i>atichamūbhyām</i>	अतिचमूभ्य <i>atichamūbhyāh</i>
G अतिचम्या <i>atichamvā</i>	अतिचम्यो <i>atichamvoh</i>	अतिचमूना <i>atichamūndm</i>
L अतिचम्या <i>atichamvam</i>	अतिचम्यो <i>atichamvoh</i>	अतिचमूषु <i>atichamūshu</i>
V अतिचमु <i>atichamu</i>	अतिचम्यौ <i>atichamvau</i>	अतिचम्य <i>atichamtaḥ*</i>

Nouns like कुमारी *kumari*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasi*, except in the Acc Sing and Plur, where they form कुमार्यै *kumaryam* and कुमार्य *kumaryāh* (Siddh -Kaum 1 pp 118, 119)

§ 228 स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three consonants is avoided by the regular insertion of an इ : e g स्त्रिया *striyā*, and not ह्या *stryā* Remember also two optional forms in the Acc Sing and Plur

Base स्त्री *strī* and स्त्रिय *striy*

SINGULAR	DUAL	PLURAL
N स्त्री <i>strī</i>	N A V स्त्रियौ <i>striyau</i>	N स्त्रिय <i>striyāh</i>
A स्त्री <i>strī</i> or स्त्रिय <i>striyam</i>	I D Ab स्त्रीभ्या <i>strībhyām</i>	A स्त्री <i>strī</i> or स्त्रिय <i>striyāh</i>
I स्त्रिया <i>striyā</i>	G L स्त्रियो <i>striyo</i>	I स्त्रीभि <i>strībhih</i>
D स्त्रियै <i>striyau</i>	.	D Ab स्त्रीभ्य <i>strībhyāh</i>
Ab G स्त्रिया <i>striyā</i>		G स्त्रीणा <i>strīnām</i> (Pan 1 4 5)
L स्त्रिया <i>striyām</i>		L स्त्रीषु <i>strīṣhu</i>
V स्त्रि <i>stri</i> (Pan 1 4 4)		

§ 229 When स्त्री *strī* forms the last portion of a compound and has to be treated as a masculine, feminine, and neuter, the following forms occur

	SINGULAR	
	MASC	NEUT
N	अतिस्त्रि <i>atistrī</i>	अतिस्त्रि <i>atistrī</i>
A	{ अतिस्त्रि <i>atistrī</i> m or अतिस्त्रिय <i>atistrīyam</i>	{ अतिस्त्रि <i>atistrī</i>
I	अतिस्त्रिया <i>atistrīyā</i>	अतिस्त्रिया <i>atistrīyā</i>
D	अतिस्त्रिये <i>atistrīyau</i>	{ अतिस्त्रिये <i>atistrīyau</i> or अतिस्त्रिय <i>atistrīyau</i>
Ab G	अतिस्त्रे <i>atistrī</i>	{ अतिस्त्रिय <i>atistrīyā</i> or अतिस्त्रे <i>atistrī</i>
L	अतिस्त्री <i>atistrī</i>	{ अतिस्त्रिय <i>atistrīyā</i> or अतिस्त्री <i>atistrī</i>
V	अतिस्त्रे <i>atistrī</i>	अतिस्त्रे <i>atistrī</i>

* The neuter is said to be V A V Sing बहुश्रेयसी *bahusreyasi*, V A V Dual बहुश्रेयसी *bahusreyasī* V A V Plur बहुश्रेयसीनि *bahusreyasīni* Dat Sing बहुश्रेयस्यै *bahusreyasyai* or स्त्रे *strē* &c

DUAL.		
MASC.	FEM	NEUT
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियो <i>atistrīṇi</i>
I.D Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistrīṇoh</i>
PLURAL.		
MASC.	FEM	NEUT
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyoh</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyoh</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D.Ab. अतिस्त्रिभ्यः <i>atistribhyah</i>	अतिस्त्रिभ्यः <i>atistribhyah</i>	अतिस्त्रिभ्यः <i>atistribhyah</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrīṣu</i>	अतिस्त्रिषु <i>atistrīṣu</i>	अतिस्त्रिषु <i>atistrīṣu</i>

In the masculine final इः is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. इषः *śuciḥ*, masc. bright; इषिः *śuciḥ*, fem.; इषि *śuci*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding इ i. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take इ i. Thus पङ्गुः *pāṅgu*, pale; fem. पङ्गुः *pāṅguḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वयः *radhūḥ*. Thus पङ्गुः *pāṅguḥ*, pale; fem. पङ्गुः *pāṅgūḥ*. Like this कुरुः *kuruḥ*, a Kuru; fem. कुरुः *kurūḥ*. some compounds ending in उरुः *ūruḥ*, thigh, such as वामोरुः *vāmōruḥ*, with handsome thighs, fem. वामोरुः *vāmōrūḥ*.

Bases in इ :

Bases in उ u.

SINGULAR

	MASC	FEM	NEUT	MASC	FEM	NEUT
Base	{ कवि kavi, poet	{ मति mati, thought	{ वरि vāri, water	{ मृदु mṛdu, soft	{ मृदु mṛdu soft	{ मृदु mṛdu, soft
N	{ कविः kaviḥ	{ मतिः matiḥ	{ वरिः vāriḥ	{ मृदुः mṛduḥ	{ मृदुः mṛduḥ	{ मृदुः mṛduḥ
A	{ कविम् kavi-m	{ मतिम् mati-m	{ वरिम् vāri-m	{ मृदुम् mṛdu-m	{ मृदुम् mṛdu-m	{ मृदुम् mṛdu-m
I	{ कविना kavi-nā	{ मत्या matyā	{ वरिणा vāriṇā	{ मृदुना mṛdu-nā	{ मृदा mṛdā	{ मृदुना mṛdu-nā
D	{ कवये kavay e	{ मतये matay cor maty-m	{ वरिणे vāri-ne	{ मृदवे mṛdave e	{ मृदवे mṛdave-or mṛde mṛdā as	{ मृदवे mṛdave-or mṛde mṛdā e
Ab G	{ कवेः kave-ḥ	{ मतेः mate kor maty-āḥ	{ वरिः vāri-ḥ	{ मृदोः mṛdo-ḥ	{ मृदोः mṛdoḥ or mṛdāḥ	{ मृदोः mṛdoḥ or mṛdāḥ
L	{ कवी kavau	{ मती matou or maty-ām	{ वरिषि vāri-ṣi	{ मृदी mṛdī	{ मृदी mṛdī or mṛdā	{ मृदी mṛdī or mṛdā
V	{ कवे kaps	{ मते mate	{ वरि vāri or वरे vāre*	{ मृदो mṛdo	{ मृदो mṛdo	{ मृदु mṛdu or मृदी mṛdī*

DUAL

N A V	{ कवी kavi	{ मती matī	{ वरिषी vāriṣī	{ मृदू mṛdū	{ मृदू mṛdū	{ मृदुनी mṛdunī
ID Ab	{ कविभ्यां kavi bhyaṁ	{ मतिभ्यां mati bhyaṁ	{ वरिभ्यां vāri bhyaṁ	{ मृदुभ्यां mṛdu bhyaṁ	{ मृदुभ्यां mṛdu bhyaṁ	{ मृदुभ्यां mṛdu bhyaṁ
G L	{ कव्योः kavyo-ḥ	{ मत्योः maty-ḥ	{ वरिभ्योः vāri-bhyaḥ	{ मृदोः mṛdo-ḥ	{ मृदोः mṛdo-ḥ	{ मृदुभ्योः mṛdu bhyaḥ or मृदोः mṛdo-ḥ

PLURAL

N V.	{ कवयः kavay aḥ	{ मतयः matay aḥ	{ वरिणि vāriṇi	{ मृदवः mṛdave-ḥ	{ मृदवः mṛdave-ḥ	{ मृदूनि mṛdūni
A	{ कवीन् kavi-n	{ मतीन् matī-n	{ वरिषि vāriṣi	{ मृदून् mṛdū-n	{ मृदून् mṛdū-n	{ मृदूनि mṛdūni
I	{ कविभिः kavi bhīḥ	{ मतिभिः mati bhīḥ	{ वरिभिः vāri bhīḥ	{ मृदुभिः mṛdu bhīḥ	{ मृदुभिः mṛdu bhīḥ	{ मृदुभिः mṛdu bhīḥ
D Ab	{ कविभ्यः kavi-bhyaḥ	{ मतिभ्यः mati bhyaḥ	{ वरिभ्यः vāri bhyaḥ	{ मृदुभ्यः mṛdu bhyaḥ	{ मृदुभ्यः mṛdu bhyaḥ	{ मृदुभ्यः mṛdu bhyaḥ
G	{ कवीना kavi-nān	{ मतीना matī nām	{ वरिणा vāriṇān	{ मृदूना mṛdū nām	{ मृदूना mṛdū nām	{ मृदूना mṛdū nām
L	{ कविषु kaviḥ	{ मतिषु matiḥ	{ वरिषु vāriḥ	{ मृदुषु mṛduḥ	{ मृदुषु mṛduḥ	{ मृदुषु mṛduḥ

* The Guna in the Voc Sing of Neuters in इ उ ऋ, is approved by Nāḍhyāndha Vyākṛhpaḍ, as may be seen from the following verse मयोधने नृनसस्त्रिषु सातं तपा नाशमपायदत्तं । माधविनिर्वदि गुण तिगते नृसके व्याप्रपदा वरिः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhih</i>
Dat.	कतिभ्यः <i>katibhyah</i>
Abl.	कतिभ्यः <i>katibhyah</i>
Gen.	कतीनां <i>kalinām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases:

सखाय *sakhāy* for the Anga, i.e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases:

	SINGULAR	DUAL	PLURAL
N.	सखा <i>sakhā</i>	सखायौ <i>sakhāyau</i>	सखायः <i>sakhāyāḥ</i>
A	सखायं <i>sakhāyam</i>	सखायौ <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I	सखा <i>sakhā</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhiḥ</i>
D	सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
Ab	सख्युः <i>sakhyaḥ</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
G.	सख्युः <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखीनां <i>sakhīnām</i>
L.	सख्यौ <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखिषु <i>sakhishu</i>
V.	सखे <i>sakhe</i>	like Nom	like Nom

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compound, we find सखि *sakhi*, masc. declined as follows:

Base सुसखि *susakhi*, a good friend, masc.

	SINGULAR	DUAL	PLURAL
N.	सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i>
A	सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I	सुसखिनां <i>susakhinām</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D	सुसख्ये <i>susakhye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
Ab	सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
G.	सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखीनां <i>susakhīnām</i>
L.	सुसखौ <i>susakhaḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखिषु <i>susakhishu</i>
V.	सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वरि *vari* (§ 230).

nouns Masculine nouns in short 'उ' are भानु *bhānu*, sun, मातु *matu*, ward, पिप्पु *pippu*, fish, nom. prop. पौनु *pōnu*, as masc. is the name of a tree; as neuter, the name of its fruit (bār 1 R. 17)
Feminine nouns in short 'उ' are पैनु *pānu*, rope, तनु *tanu*, body

§ 233. पति *pati*, lord, is irregular:

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patih</i>	N. A. V. पती <i>pattī</i>	N. पतयः <i>patayah</i>
A पतिम् <i>patim</i>	I D Ab. पतिभ्यां <i>patibhyām</i>	A पतीन् <i>pattīn</i>
I. पत्यौ <i>patyau</i>	G L. पत्योः <i>patyoh</i>	I. पतिभिः <i>patibhiḥ</i>
D पत्ये <i>patye</i>		D Ab. पतिभ्यः <i>patibhyāḥ</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>pattīnām</i>
L. पत्यो <i>patyau</i>		L. पतिषु <i>patīṣu</i>
V. पते <i>pate</i>		V. पतयः <i>patayah</i>

पति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pān. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akṣhi*, eye, अस्थि *aśthi*, bone, दधि *dadhi*, curds, सक्थि *sakṣhi*, thigh, are declined regularly like वरि *varī*, but in the Bha cases they substitute the bases अक्षन् *akṣhn*, अस्थन् *aśthn*, दधन् *dadhn*, सक्थन् *sakṣhn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नानम् *nāman*. (See note to § 203.)

Atiga and Pada base अक्षि *akṣhi*, Bha base अक्षन् *akṣhn*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akṣhi</i>	N. A. V. अक्षिणी <i>akṣhinī</i>	N. A. V. अक्षिणि <i>akṣhinī</i>
I अक्षन् <i>akṣhn</i>	I D Ab. अक्षिभ्यां <i>akṣhibhyām</i>	I. अक्षिभिः <i>akṣhibhiḥ</i>
D अक्ष्ये <i>akṣhye</i>	G L. अक्ष्योः <i>akṣhyoh</i>	D Ab. अक्षिभ्यः <i>akṣhibhyāḥ</i>
Ab G. अक्ष्युः <i>akṣhyuh</i>		G. अक्ष्यानां <i>akṣhinām</i>
L. अक्षि <i>akṣhi</i> and अक्ष्यि <i>akṣhyi</i>		L. अक्षिषु <i>akṣhiṣu</i>
V. अक्षे <i>akṣhe</i> (or अक्षि <i>akṣhi</i>)		

Bases in अर्, Masculine, Feminine, Neuter.

§ 235 These bases are declined after two models:

	SINGULAR.	PLURAL.
I. Base नप्तृ <i>naptṛ</i> , grandson	स्वप्तृ <i>svaptṛ</i> , soldier	प्राप्तृ <i>dāṭṛ</i> , providence
N. नप्ता <i>naptā</i>	स्वप्ता <i>svaptā</i>	प्राप्ता <i>dāṭṛ</i>
A. नप्तरं <i>naptṛ-am</i>	स्वप्तरं <i>svaptṛ-am</i>	प्राप्तृ <i>dāṭṛ</i>
I. नप्ता <i>naptṛ</i>	स्वप्ता <i>svaptā</i>	प्राप्तृ <i>dāṭṛ</i>
D. नप्ते <i>naptṛ</i>	स्वप्ते <i>svaptṛ</i>	प्राप्तृ <i>dāṭṛ</i>
Ab G. नप्तुः <i>naptuh</i>	स्वप्तुः <i>svaptuh</i>	प्राप्तृ <i>dāṭṛ</i>
L. नप्तरि <i>naptṛ</i>	स्वप्तरि <i>svaptṛ</i>	प्राप्तृ <i>dāṭṛ</i>
V. नप्तः <i>naptah</i>	स्वप्तः <i>svaptah</i>	प्राप्तृ <i>dāṭṛ</i> or प्राप्ता <i>dāṭṛ</i>

PLURAL.

N. नम्राः <i>naptārah</i>	स्वसराः <i>svasār-ah</i>	धातृभिः <i>dhātṛi-ni</i>
A. नम्रान् <i>naptān</i>	स्वस्रः <i>svasr-ā</i>	धातृभिः <i>dhātṛi-ni</i>
I. नम्रभिः <i>naptṛi-bhīḥ</i>	स्वस्रभिः <i>svasrī-bhīḥ</i>	धातृभिः <i>dhātṛi-bhīḥ</i>
D. नम्रभ्यः <i>naptṛi-bhyaḥ</i>	स्वस्रभ्यः <i>svasrī-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नम्रभ्यः <i>naptṛi-bhyaḥ</i>	स्वस्रभ्यः <i>svasrī-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नम्र्यां <i>naptṛi-yām</i>	स्वस्र्यां <i>svasrī-yām</i>	धातृयां <i>dhātṛi-yām</i>
L. नम्रसु <i>naptṛi-shu</i>	स्वस्रसु <i>svasrī-shu</i>	धातृसु <i>dhātṛi-shu</i>

DUAL.

N.A.V. नम्रायै <i>naptāy-ai</i>	स्वसरायै <i>svasāy-ai</i>	धातृभ्यां <i>dhātṛi-nyai</i>
I.D.Ab. नम्रभ्यां <i>naptṛi-bhāyām</i>	स्वस्रभ्यां <i>svasrī-bhāyām</i>	धातृभ्यां <i>dhātṛi-bhāyām</i>
G.L. नम्रोः <i>naptṛ-oh</i>	स्वस्रोः <i>svasr-oh</i>	धातृभ्योः <i>dhātṛi-nyoh</i>

- a. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitrī*, मातृ *mātrī*.

SINGULAR.

DUAL.

PLURAL.

MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पितर <i>pitar</i>	मातर <i>mātṛ</i>	पितरौ <i>pitar-āu</i>	मातरौ <i>mātṛ-āu</i>	पितरः <i>pitar-ah</i>	मातरः <i>mātṛ-ah</i>
A. पितरं <i>pitar-am</i>	मातरं <i>mātṛ-am</i>	पितरौ <i>pitar-āu</i>	मातरौ <i>mātṛ-āu</i>	पितरान् <i>pitar-ān</i>	मातृः <i>mātṛ-ā</i>
I. पित्रा <i>pitr-ā</i>	मात्रा <i>mātr-ā</i>	पितृभ्यां <i>pitrī-bhāyām</i>	मातृभ्यां <i>mātrī-bhāyām</i>	पितृभिः <i>pitrī-bhīḥ</i>	मातृभिः <i>mātrī-bhīḥ</i>
D. पित्रे <i>pitr-e</i>	मात्रे <i>mātr-e</i>	पितृभ्यां <i>pitrī-bhāyām</i>	मातृभ्यां <i>mātrī-bhāyām</i>	पितृभ्यः <i>pitrī-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
Ab. पितुः <i>pituḥ</i>	मातुः <i>mātuḥ</i>	पितृभ्यां <i>pitrī-bhāyām</i>	मातृभ्यां <i>mātrī-bhāyām</i>	पितृभ्यः <i>pitrī-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
G. पितुः <i>pituḥ</i>	मातुः <i>mātuḥ</i>	पित्रोः <i>pitr-oh</i>	मात्रोः <i>mātr-oh</i>	पितृयां <i>pitrī-yām</i>	मातृयां <i>mātrī-yām</i>
L. पितरि <i>pitar-i</i>	मातरि <i>mātṛ-i</i>	पित्रोः <i>pitr-oh</i>	मात्रोः <i>mātr-oh</i>	पितृसु <i>pitrī-shu</i>	मातृसु <i>mātrī-shu</i>
V. पितः <i>pitaḥ(r)</i>	मातः <i>mātḥ(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nōmina actoris* derived from verbs¹ by the suffix *trī*: दातृ *dātṛī*, giver; कर्तृ *kartṛī*, doer; त्वष्टृ *tvashṭṛī*, carpenter; होतृ *hotṛī*, sacrificer; भर्तृ *bhartṛī*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātṛī*, brother; श्वश्रु *śvashṛī*, son-in-law; देव *devī*, husband's brother; सव्येश्वर *savyeśhvṛī*, a charioteer; and feminines, such as दुहितृ *duhitṛī*, daughter; ननन्द *nanandī*, husband's sister; यतृ *yātṛī*, husband's brother's wife. Most terms of relationship in *च रि* (except स्व *sva*, sister, and नप्तृ *naptṛī*, grandson) do not lengthen their *ar*.

Note—If words in *च रि* are used as adjectives, the masculine form may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by *ई*. कर्तृ *kartṛī*, fem. कर्त्री *kartṛī*, like मदी *madī*.

§ 236. क्रोष्टृ *kroṣṭṛī*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroṣṭṛī* (like मृदृ *mṛidṛī*) and क्रोष्टृ *kroṣṭṛī* (like नप्तृ *naptṛī*):

	SINGULAR	DUAL	PLURAL
N	क्रोश <i>krōsh/d</i>	N A V क्रोशसि <i>krōsh/dras</i>	N क्रोशात् <i>krōsh/draḥ</i>
A	क्रोशस् <i>krōsh/dram</i>		A क्रोशन् <i>krōsh/dm</i>
I	{ क्रोशुना <i>krōsh/und</i> क्रोश <i>krōsh/d</i>	ID Ab क्रोशुभ्या <i>krōsh/ubhyām</i>	I क्रोशुभिः <i>krōsh/ubhiḥ</i>
D	{ क्रोशये <i>krōsh/āne</i> क्रोशे <i>krōsh/āre</i>		D Ab क्रोशुभ्य <i>krōsh/ubhyāḥ</i>
Ab G	{ क्रोशे <i>krōsh/āḥ</i> क्रोशु <i>krōsh/āḥ</i>	GL { क्रोशे <i>krōsh/roḥ</i> क्रोशे <i>krōsh/roḥ</i>	G क्रोशन्ति <i>krōsh/anti</i>
I	{ क्रोशे <i>krōsh/āḥ</i> क्रोशति <i>krōsh/āḥ</i>		I क्रोशन्ति <i>krōsh/anti</i>
V	क्रोशे <i>krōsh/ā</i>		

The base क्रोश *krōsh/d* is the only one admissible as *Asṛ* 1 c in the strong cases, excepting the Vocative (हे क्रोश *he krōsh/āḥ* is, I believe, wrongly admitted by Wilson)

The base क्रोशु *krōsh/ū* is the only one admissible as *Paḍa*, i.e. before terminations beginning with consonants

The other cases may be formed from both bases, but the Acc Plur is क्रोशन् *krōsh/ān* only (Pin vii 1, 95-97)

Those who admit क्रोशन् *krōsh/ān* as Acc Plur likewise admit क्रोशु *krōsh/ū* as Acc Sing (Śhr 1 6, 70)

The feminine is क्रोशे *krōsh/āre* declined like नदी *nadī*

§ 237 नृ *nṛ* man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara* is declined regularly like वृत् *vṛt*, except in the Gen Plural, where it may be either नृणां *nṛṇām* or नृती *nṛtām* (P p vi 4 6)

	SINGULAR	DUAL	PLURAL
N	न <i>na</i>	नरी <i>narau</i>	नराः <i>narāḥ</i>
A	नरं <i>naram</i>	नरी <i>narau</i>	नृन् <i>nṛṇ</i>
I	न <i>na</i>	नृभ्या <i>nṛubhyām</i>	नृभिः <i>nṛubhiḥ</i>
D	ये <i>are</i>	नृभ्या <i>nṛubhyām</i>	नृभ्यः <i>nṛubhyāḥ</i>
Ab	नृ <i>nṛ</i>	नृभ्या <i>nṛubhyām</i>	नृभ्यः <i>nṛubhyāḥ</i>
G	नृ <i>nṛ</i>	नृ <i>nṛ</i>	नृणां <i>nṛṇām</i> or नृती <i>nṛtām</i>
L	नरि <i>nare</i>	नरी <i>narāḥ</i>	नृन् <i>nṛṇ</i>
V	न <i>na</i>	नरी <i>narau</i>	नर <i>netāḥ</i>

The feminine is नदी *nadī*

2 Cases ending in च a and वा a

§ 238 This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *ar*, *a*, *am*, in Latin,

and *os, ŋ, ov* in Greek. The case-terminations are peculiar, and it is best to learn कान्तः *kāntah*, कान्ता *kāntā*, कान्तं *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

	MALE	FEM	NEUT
	Base कान्त <i>kānta</i>	कान्ता <i>kāntā</i>	कान्तं <i>kāntam</i>
N.	कान्तः <i>kāntah</i>	कान्ता <i>kāntā</i>	कान्तं <i>kāntam</i>
A.	कान्ते <i>kāntaḥ</i>	कान्तां <i>kāntāṁ</i>	कान्ते <i>kāntam</i>
I	कान्तेन <i>kāntena</i>	कान्तया <i>kāntayā</i>	कान्तेन <i>kāntena</i>
D.	कान्ताय <i>kāntāya</i>	कान्तायै <i>kāntāyāi</i>	कान्ताय <i>kāntāya</i>
Ab.	कान्तात् <i>kāntāt</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तात् <i>kāntāt</i>
G	कान्तस्य <i>kāntasya</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तस्य <i>kāntasya</i>
L.	कान्ते <i>kānte</i>	कान्तायां <i>kāntāyām</i>	कान्ते <i>kānte</i>
V.	कान्तं <i>kānta</i>	कान्ते <i>kānte</i> *	कान्तं <i>kānta</i>
DUAL.			
N A V.	कान्ते <i>kāntau</i>	कान्ते <i>kānte</i>	कान्ते <i>kānte</i>
I D. Ab	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>
G. L.	कान्तयोः <i>kāntayoh</i>	कान्तयोः <i>kāntayoh</i>	कान्तयोः <i>kāntayoh</i>
PLURAL.			
N. V.	कान्ताः <i>kāntāḥ</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
A.	कान्तान् <i>kāntān</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
I	कान्तेः <i>kāntāḥ</i>	कान्ताभिः <i>kāntābhiḥ</i>	कान्तेः <i>kāntāḥ</i>
D Ab	कान्तेभ्यः <i>kāntēbhyah</i>	कान्ताभ्यः <i>kāntābhyāḥ</i>	कान्तेभ्यः <i>kāntēbhyah</i>
G	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>
L.	कान्तेषु <i>kāntēshu</i>	कान्तासु <i>kāntāsu</i>	कान्तेषु <i>kāntēshu</i>

* Note—Certain adjectives in *तः, अः, णः*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278)

Bases in कान्ता, Masculine and Feminine

§ 239 These bases are derived immediately from verbs ending in कान्ता, such as कान्ता *pā*, कान्ता *dhamā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final कान्ता *ā* is shortened, and the word declined like कान्तं *kāntam*.

Anga and Paula base कान्ता *paṇāpā*, Bha base कान्ता *paṇāpā*, all-preserving.

* Bases in कान्ता, meaning mother, form their Vocative in कान्ता, e.g. कान्ता *akka*, कान्ता *ambā*, कान्ता *alla*. But कान्ता *ambāḍā*, कान्ता *ambāḍā*, and कान्ता *ambāḍā* form the regular Vocatives कान्ता *ambāḍe*, कान्ता *ambāḍe*, कान्ता *ambāḍe*.

	SINGULAR	DUAL	PLURAL
N V.	विश्वपाः <i>viśvapāḥ</i>	विश्वयोः <i>viśvayor</i>	विश्वपाः <i>viśvapāḥ</i>
A	विश्वपां <i>viśvapāṃ</i>	विश्वयोः <i>viśvayor</i>	विश्वपः <i>viśvap-aḥ</i>
I	विश्वपा <i>viśvap</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभिः <i>viśvapābhiḥ</i>
D	विश्वपे <i>viśvape</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyāḥ</i>
Ab	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyāḥ</i>
G	विश्वपः <i>viśvap-aḥ</i>	विश्वयोः <i>viśvayor</i>	विश्वपां <i>viśvapāṃ</i>
L	विश्वपि <i>viśvapi</i>	विश्वयोः <i>viśvayor</i>	विश्वपामु <i>viśvapāṃsu</i>
NEUTER			
N	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *sonapāḥ*, Soma drinker; शरभ्याः *śankhadhmāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240 Masculines in चा *ū*, not being derived by a Knt suffix from verbal roots, are declined as follows:

Base हाहा *hāhā*

	SINGULAR	DUAL	PLURAL
N V	हाहाः <i>hāhāḥ</i>	हाही <i>hāhai</i>	हाहाः <i>hāhāḥ</i>
A	हाहा <i>hāhā</i>	हाही <i>hāhai</i>	हाहान् <i>hāhān</i> *
I	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyāḥ</i>
Ab	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyāḥ</i>
G	हाहाः <i>hāhāḥ</i>	हाहीः <i>hāhāḥ</i>	हाहां <i>hāhām</i>
L	हाहे <i>hāhe</i>	हाही. <i>hāhāḥ</i>	हाहामु <i>hāhāmu</i>

CHAPTER IV

DECLENSION OF ADJECTIVES

§ 241 As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in चस् *as*, like मनस् *manas*, mind, the declension of मुनस् *munas*, as an adjective masc. fem. and neut., was exhibited at the same

Acc Voc Sing Dual and Plur had to be exhibited. See § 158. जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuṇḍa*. In the declension of nouns with

* The Sā. 1 6, 3⁴ gives the optional form हाहान् *hāhān* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rāpāra, p 96

changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in चा form their feminines in चाँ. Ex. प्रिय *prīya*, dear, masc. प्रियः *prīyah*, fem. प्रिया *prīyā*, neut. प्रियं *prīyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by चक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise मारक *sarvakah*, fem. मारिका *sarvikā*, every; कारक *kārah*, doing, कारिका *kārikā*; इत्यक *itahyah*, present here, इत्यिका *itahyikā*. But क्षिपक *kshipakā*, fem. one who sends; कन्यक *kanyakā*, fem. maiden; चटका *chafakā*, fem. sparrow; तारक *drakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ra* and in च्च *na* take ईँ as the sign of the feminine: कर्तृ *kartrī*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *dandin*, a mendicant, दंडिनी *dandini* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); चान् *chan*, dog, चुनी *chuni* (§ 199); भवत् *bharat*, भवती *bhavatī* (§ 188). Some adjectives in च्च *van* form their feminine base in चरी *varī*: पीवन् *phān*, fat, पीवरी *phāvarī* (§ 193).

§ 246. Many adjectives in चा form their feminine base in ईँ (§ 225), instead of चाँ. Ex. त्रिणमयः *trinamayah*, made of grass, त्रिणमयी *trinamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *tarunah* or तरुनः *talunah*, a youth, तरुणी *tarunī*; कुमारः *kumarah*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mrigah*, a deer, मृगी *mrigī*, a doe; सूकरः *sūkah*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakarah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ईँ); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *shyetaḥ*, white, श्वेता *shyeta*, श्वेती *shyētī*; रतः *etah*, variegated, रता *etā* or रती *etī*; रोहिताः *rohitaḥ*, red, रोहिता *rohita* or रोहिणी *rohini*; but श्वेतः *shyetaḥ*, white, श्वेता *shyeta*, श्वेतिता *ashitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *gunavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

घनः *ajah*, goat, forms घना *ajā*. अश्वः *ashva*, horse, forms अश्वी *ashvī*.

बालः *bālah*, boy, forms बाली *bālī*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयम् *īyam* (§ 206); the Superlative by तम *tama*, or इष्ट *ishtha*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛ*, man, form नृतमः *nṛtamaḥ*, a thorough man; स्त्री *strī*, woman, स्त्रीतर *strītarā*, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *pūrvāhne*, in the forenoon, पूर्वाह्नेतर *pūrvāhnetare*, earlier in the forenoon (Pāṇ. vi. 3. 17). From पचति *pachati*, he cooks, पचतिर *pachatirānī*, he cooks better (Pāṇ. v. 3. 57), पचतिम *pachatimānī*, he cooks best (Pāṇ. v. 3. 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitarā*; from धनवद् *dhanavat* (§ 187), धनवत्तर *dhanavattara*, from विद्मस् *vidmas* (§ 204), विद्मस्तम *vidmattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तः *dasyuhantah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितः *supathitarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयम् *īyam* and इष्ट *ishtha* are never added to the secondary suffixes नृ *nṛ*, मत् *mat*, वत् *vat*, लत् *lat*, यिन् *in*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ट *ishtha*, the suffixes are dropt, and the ईयः *īyah* and इष्ट *ishtha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयम् *bal-īyam*, बलिष्ठ *bal-ishtha*. दोग्ध्री *dogdhṛī*, milking, दुहीयम् *duh-īyam*, दुहिष्ठ *duh-ishtha*. समिन् *samin*, garlanded, समीयम् *saj-īyam*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयम् *mat-īyam*, मतिष्ठ *mat-ishtha*.

* On the dental नृ, see Goga Kabhkhāh in the Kāśī-Vṛtti.

† Femines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतर *brāhmaṇītarā*. Other femines in ई or अ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतर *strītarā* or स्त्रीतम *strītam*. Also श्रेयसीतर *śreyasītarā* or श्रेयसीतम *śreyasītam*. विदुषीतर *viduṣītarā* or विदुषीतम *viduṣītam* (Pāṇ. vi. 3. 43-45).

§ 252 Other adjectives, too, lose their derivative elements before ईयम् *īyas* and इश् *ishtha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad; पापीयम् *pāpīyas*, worse; पापिष्ठ *pāp-ishtha*, worst.

	SECOND BASE	COMPARATIVE	SUPERLATIVE
1 अंतिक् <i>antika</i> , near	नेद् <i>nod</i>	नेदीयम् <i>nedīyas</i>	नेदिष्ठ <i>nedishtha</i>
2 अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयम् <i>kanīyas</i> or अल्पीयम् <i>alpīyas</i>	कनिष्ठ <i>kanishtha</i> अल्पिष्ठ <i>alpushtha</i>
3 अरु <i>aru</i> , wide	यर् <i>ar</i>	यपीयम् <i>arīyas</i>	यरिष्ठ <i>arashtha</i>
4 अरुन् <i>aruṇ</i> , straight	अरुन् <i>ru</i>	अरुनीयम् <i>arūnyas</i> Vedic रज्जीयम् <i>rajīyas</i>	अरुनिष्ठ <i>arushtha</i> रज्जिष्ठ <i>rajushtha</i> *
5 कृश <i>kṛśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयम् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishtha</i>
6 क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshēp</i>	क्षेपीयम् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpushtha</i>
7 क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयम् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodushtha</i>
8 गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गपीयम् <i>garīyas</i>	गरिष्ठ <i>garashtha</i>
9 तृप्त <i>tr̥pta</i> , satisfied	त्रप् <i>trap</i>	त्रपीयम् <i>trapīyas</i>	त्रपिष्ठ <i>trapishtha</i>
10 दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयम् <i>drāghīyas</i>	द्रापिष्ठ <i>drāghashtha</i>
11 दूर <i>dūra</i> , far	दप् <i>dau</i>	दपीयम् <i>dapīyas</i>	दपिष्ठ <i>dauashtha</i>
12 दृढ <i>dr̥dha</i> , firm	द्रुद् <i>dr̥adh</i>	द्रुदीयम् <i>dr̥adhīyas</i>	द्रुदिष्ठ <i>dr̥adhushtha</i>
13 परितुष्ट <i>paritūṣṭha</i> , exalted	परितुष्ट <i>paritūṣṭh</i>	परितुष्टीयम् <i>paritūṣṭhīyas</i>	परितुष्टिष्ठ <i>paritūṣṭhashtha</i> †
14 प्रुथ <i>pr̥ithu</i> , broad	प्रप् <i>pr̥ath</i>	प्रपीयम् <i>pr̥athīyas</i>	प्रपिष्ठ <i>pr̥athushtha</i>
15 प्रशस्त्य <i>prasasya</i> praiseworthy	प्रश्र <i>praśra</i> or ज्य <i>jya</i>	प्रेश्यम् <i>praśyas</i> ज्यायम् <i>jyāyas</i>	प्रेश्ठ <i>praśhtha</i> ज्येश्ठ <i>jyeshtha</i>
16 प्रिय <i>pr̥iya</i> , dear	प्र <i>pra</i>	प्रेयम् <i>preyas</i>	प्रेष्ठ <i>pr̥eshtha</i>
17 बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयम् <i>bhūyas</i>	भूयिष्ठ <i>bhūyushtha</i>
18 बहुल <i>bahula</i> , frequent	बह् <i>banah</i>	बहपीयम् <i>banahīyas</i>	बहपिष्ठ <i>banahushtha</i>
19 भ्रू <i>bhr̥u</i> , excessive	भ्रश् <i>bhr̥as</i>	भ्रशीयम् <i>bhr̥ashīyas</i>	भ्रशिष्ठ <i>bhr̥ashishtha</i>
20 मृदु <i>mṛdu</i> , soft	मर्द् <i>marad</i>	मर्दीयम् <i>maradīyas</i>	मर्दिष्ठ <i>mradishtha</i>
21 युवन् <i>yuvan</i> , young	यप् <i>yav</i> or कन् <i>kan</i>	यपीयम् <i>yapīyas</i> कनीयम् <i>kanīyas</i>	यपिष्ठ <i>yavushtha</i> कनिष्ठ <i>kanishtha</i>
22 रूढ <i>rūṭha</i> , firm	रूप् <i>rūdh</i>	रूपीयम् <i>rūdhīyas</i>	रूपिष्ठ <i>rūdhushtha</i> †
23 वृद्ध <i>vṛddha</i> , old	वर्ष् <i>varsh</i> or ज्य <i>jya</i>	वर्षीयम् <i>varshīyas</i> ज्यायम् <i>jyāyas</i>	वर्षिष्ठ <i>varshushtha</i> ज्येश्ठ <i>jyeshtha</i>
24 वृन्दारक <i>vṛndaraka</i> , beautiful	वृद् <i>vṛand</i>	वृदीयम् <i>vṛandīyas</i>	वृदिष्ठ <i>vṛandushtha</i>
25 स्थिर <i>sthirā</i> firm	स्थ <i>stha</i>	स्थेयम् <i>stheyas</i>	स्थेष्ठ <i>sthashtha</i>
26 स्थूल <i>sthūla</i> , strong	स्थप् <i>sthan</i>	स्थपीयम् <i>sthanīyas</i>	स्थपिष्ठ <i>sthanushtha</i>
27 स्फिक्त <i>sphikta</i> thick	स्फ <i>spha</i>	स्फेयम् <i>sphēyas</i>	स्फेष्ठ <i>spheshtha</i>
28 ह्रस्व <i>hr̥asva</i> , short	ह्रस् <i>hr̥as</i>	ह्रसीयम् <i>hr̥asīyas</i>	ह्रसिष्ठ <i>hr̥asushtha</i>

CHAPTER V.

NUMERALS

Cardinals

- 1 १ एक, एका, एक, *ekah, ekā, ekam*, one (Base एक *eka*)
 2 २ द्वौ, द्वे, द्वे, *dvau, dve, dve*, two (Base द्व *dia*, in comp द्वि *dvi*)
 3 ३ त्रय, त्रिषु, त्रीणि, *trayah, tīrah, trīni*, three (Base त्रि *tri*)
 4 ४ चत्वार, चत्वरि, चत्वारि, *chatvārah, chatasrah, chatvāri*, four (Base चतुर *chatur*)
 5 ५ पञ्च *pañcha*, m f n five (Base पञ्चन् *pañchan*)
 6 ६ षट् *ṣaṭ*, m f n six (Base षप् *ṣaṣh*)
 7 ७ सप्त *sapta*, m f n seven (Base सप्तन् *saptan*)
 8 ८ अष्टौ *aṣṭau*, m f n eight (Base अष्टन् *aṣṭan*)
 9 ९ नव *nava*, m f n nine (Base नवन् *navan*)
 10 १० दश *daśa*, m f n ten (Base दशन् *daśan*)
 11 ११ एकादश *ekadaśa*, eleven (Base as in दशन् *daśan*)
 12 १२ द्वादश *dvādaśa*.
 13 १३ त्रयोदश *trayodaśa*
 14 १४ चतुर्दश *chaturdaśa*
 15 १५ पञ्चदश *pañchadaśa*
 16 १६ षोडश *ṣoḍaśa*
 17 १७ सप्तदश *saptaḍaśa*
 18 १८ अष्टादश *aṣṭaḍaśa*
 19 १९ नवदश *navadaśa* or
 ऊनविंशति *ūnaviṁśatih*
 20 २० विंशति *viṁśatih*, fem
 21 २१ एकविंशति *ekaviṁśatih*
 22 २२ द्वविंशति *dvaviṁśatih*
 23 २३ त्रयोविंशति *trayaviṁśatih*
 24 २४ चतुर्विंशति *chaturviṁśatih*
 25 २५ पञ्चविंशति *pañchaviṁśatih*
 26 २६ षड्विंशति *ṣadvīṁśatih*
 27 २७ सप्तविंशति *saptaviṁśatih*
 28 २८ अष्टविंशति *aṣṭaviṁśatih*
 29 २९ नवविंशति *navaviṁśatih*
 30 ३० त्रिंशत् *triṁśat*, fem.
 31 ३१ एकत्रिंशत् *ekatriṁśat*
 32 ३२ द्वित्रिंशत् *dvatriṁśat*
 33 ३३ त्रयस्त्रिंशत् *trayastrīṁśat*
 34 ३४ चतुस्त्रिंशत् *chatuṣtrīṁśat*.
 35 ३५ पञ्चत्रिंशत् *pañchatrīṁśat*.
 36 ३६ षट्त्रिंशत् *ṣaṣṭrīṁśat*
 37 ३७ सप्तत्रिंशत् *saptatrīṁśat*.
 38 ३८ अष्टत्रिंशत् *aṣṭatrīṁśat*
 39 ३९ नवत्रिंशत् *navatrīṁśat*
 40 ४० चत्वारिंशत् *chatvāriṁśat*, fem
 41 ४१ एकचत्वारिंशत् *ekachaturīṁśat*.
 42 ४२ द्वचत्वारिंशत् *dvachaturīṁśat* or
 द्विचत्वारिंशत् *dvichaturīṁśat*
 43 ४३ त्रयचत्वारिंशत् *trayaśchatvāriṁśat*
 or त्रिचत्वारिंशत् *trichaturīṁśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuśchatvāriṁśat*
 45 ४५ पञ्चचत्वारिंशत् *pañchachaturīṁśat*.
 46 ४६ षट्चत्वारिंशत् *ṣaṣṭchatvāriṁśat*
 47 ४७ सप्तचत्वारिंशत् *saptachaturīṁśat*.
 48 ४८ अष्टचत्वारिंशत् *aṣṭichaturīṁśat* or
 अष्टचत्वारिंशत् *aṣṭachaturīṁśat*.
 49 ४९ नवचत्वारिंशत् *navachaturīṁśat*
 50 ५० पञ्चाशत् *pañchaśat*, fem
 51 ५१ एकपञ्चाशत् *ekapañchīśat*
 52 ५२ द्वापञ्चाशत् *dvapañchīśat* or
 द्विपञ्चाशत् *dvipañchaśat*

53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or
त्रिपंचाशत् *tripañchāśat*.

54 ५४ चतुःपंचाशत् *chaturpañchāśat*

55 ५५ पंचपंचाशत् *pañchapañchāśat*

56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.

57 ५७ सप्तपंचाशत् *saptapañchāśat*.

58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
अष्टपंचाशत् *aṣṭapañchāśat*

59 ५९ नवपंचाशत् *navapañchāśat*

60 ६० षष्टिः *ṣaṣṭiḥ*, fem

61 ६१ एकषष्टिः *ekashaṣṭiḥ*

62 ६२ द्विषष्टिः *dvīṣaṣṭiḥ* or

द्विषष्टिः *dvīṣaṣṭiḥ*

63 ६३ त्रयःषष्टिः *trayaḥshaṣṭiḥ* or
त्रिषष्टिः *triṣaṣṭiḥ*.

64 ६४ चतुष्षष्टिः *chaturshaṣṭiḥ*.

65 ६५ पंचषष्टिः *pañchashaṣṭiḥ*

66 ६६ षट्षष्टिः *ṣaṭshaṣṭiḥ*.

67 ६७ सप्तषष्टिः *saptaṣaṣṭiḥ*.

68 ६८ अष्टषष्टिः *aṣṭaṣaṣṭiḥ* or
अष्टषष्टिः *aṣṭaṣaṣṭiḥ*

69 ६९ नवषष्टिः *navashaṣṭiḥ*.

70 ७० सप्ततिः *saptatiḥ*, fem

71 ७१ एकसप्ततिः *ekasaptatiḥ*

72 ७२ द्विसप्ततिः *dvīsaptatiḥ* or

द्विसप्ततिः *dvīsaptatiḥ*

73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
त्रिसप्ततिः *trisaptatiḥ*.

74 ७४ चतुःसप्ततिः *chaturṣaptatiḥ*.

75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.

100 १०० शतं *śatam*, neut and masc. (Siddh.-Kaum 11. p 635)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-
pound, एकाधिकशतं *ekādhika śatam*, or एकशतं *ekāśatam*, as before

102 १०२ द्व्यधिकं शतं *dvyaḍhikam śatam* or द्विशतं *dvīśatam* (Pān. ५. 1. 3, 49)

103 १०३ त्र्यधिकं शतं *tryaḍhikam śatam* or त्रिशतं *triśatam*

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chaturśatam*

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchāśatam*

106 १०६ षट्त्र्यधिकं शतं *ṣaṭtryaḍhikam śatam* or षट्शतं *ṣaṭśatam*

107 १०७ समाधिकं शतं *saptādhikam śatam* or सप्तशतं *saptāśatam*

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭāśatam* (Pān ५. 1. 3, 49)

76 ७६ षट्सप्ततिः *ṣaṭsapatiḥ*

77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.

78 ७८ अष्टासप्ततिः *aṣṭāsapatiḥ* or
अष्टसप्ततिः *aṣṭasaptatiḥ*

79 ७९ नवसप्ततिः *navasaptatiḥ*.

80 ८० अशीतिः *aśītiḥ*.

81 ८१ एकाशीतिः *ekāśītiḥ*.

82 ८२ द्वाशीतिः *dvyaśītiḥ*.

83 ८३ त्र्यशीतिः *tryaśītiḥ*

84 ८४ चतुःशीतिः *chaturāśītiḥ*.

85 ८५ पंचाशीतिः *pañchāśītiḥ*

86 ८६ षट्शीतिः *ṣaṭaśītiḥ*

87 ८७ सप्ताशीतिः *saptāśītiḥ*.

88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.

89 ८९ नवाशीतिः *navāśītiḥ*

90 ९० नवतिः *navatiḥ*.

91 ९१ एकनवतिः *ekānavatiḥ*

92 ९२ द्वानवतिः *dvīnavatiḥ* or

द्विनवतिः *dvīnavatiḥ*

93 ९३ त्रयोनवतिः *trayonnavatiḥ* or

त्रिनवतिः *trinnavatiḥ* (not ९३).

94 ९४ चतुर्नवतिः *chaturnavatiḥ*

95 ९५ पंचनवतिः *pañchanavatiḥ*

96 ९६ षण्णवतिः *ṣaṇṇavatiḥ*.

97 ९७ सप्तनवतिः *saptanavatiḥ*.

98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or

अष्टनवतिः *aṣṭānavatiḥ*

99 ९९ नवनवतिः *navanavatiḥ* or

ऊनशतं *ūnaśatam*

- 109 १०९ नयाधिक शत *navadhasikam satam* or नवशत *navasatam*
 110 ११० दशाधिक शत *dasadhasikam satam* or दशशत *dashasatam*
 111 १११ एकादशाधिक शत *ekadasadhasikam satam* or एकादशशत *ekadasasatam* &c
 or एकादश शत *ekadasam satam*, 1 c a hundred having eleven (in excess) Pin v 2, 45
 112 ११२ द्वादशाधिक शत *dvadasadhasikam satam* or द्वादश शत *dvadasam satam*
 113 ११३ त्रयोदशाधिक शत *trayodasadhasikam satam* or त्रयोदश शत *trayodasam satam*
 114 ११४ चतुर्दशाधिक शत *chaturdasadhasikam satam* or चतुर्दश शत *chaturdasam satam*
 115 ११५ पञ्चदशाधिक शत *panchadasadhasikam satam* or पञ्चदशशत *panchadasam satam*
 116 ११६ षोडशाधिक शत *shodasadhasikam satam* or षोडश शत *shodasam satam*
 117 ११७ सप्तदशाधिक शत *saptadasadhasikam satam* or सप्तदश शत *saptadasam satam*
 118 ११८ अष्टादशाधिक शत *asthadadasadhasikam satam* or अष्टादश शत *asthadasam satam*
 119 ११९ नवदशाधिक शत *navadasadhasikam satam* or नवदश शत *navadasam satam*
 120 १२० विंशत्यधिक शत *vimsatyadhikam satam* or विंश शत *viṁśati satam**
 121 १२१ एकविंशत्यधिक शत *ekavimsatyadhikam satam* or एकविंश शत *ekavimsati satam**, &c)
 130 १३० त्रिंशदधिक शत *trishadadhasikam satam* or त्रिंश शत *triṁśati satam**.
 140 १४० चत्वारिंशदधिक शत *chatvarishadadhasikam satam* or चत्वारिंश शत *chatvarishati satam**
 150 १५० पचाशदधिक शत *paṇṇashadadhasikam satam* or पचाश शत *paṇṇashati satam**
 or सत्थशत *sattasatam*, 100 + $\frac{1}{2}$ (hundred)
 160 १६० षष्ट्यधिक शत *shashiyadhikam satam* or षष्टिशत *shashisatam*
 170 १७० सप्तत्यधिक शत *saptatyadhikam satam* or सप्ततिशत *saptatisatam*
 180 १८० अशीत्यधिक शत *ashtyadhikam satam* or अशीतिशत *ashtisatam*
 190 १९० नवत्यधिक शत *navatyadhikam satam* or नवतिशत *navatisatam*
 200 २०० द्वे शते *dvē shate* or द्विशत *divisatam* or द्विशती *divisati*
 300 ३०० त्रीणि शतानि *trīni śatāni* or त्रिशत *trisatam*
 400 ४०० चत्वारि शतानि *chatvarī śatāni* or चतु शत *chaturshatam*
 500 ५०० पच शतानि *pañcha śatāni* or पचशत *paṇṇashatam*
 ६०० ६०० षट् शतानि *ṣaṭ śatāni* or षट्शत *shatshatam*
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशत *saptasatam*
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशत *aṣṭasatam*
 900 ९०० नव शतानि *nava śatāni* or नवशत *navasatam*
 1000 १००० दश शतानि *daśa śatāni* or दशशती *dashasati fem* or सहस्र *sahasram*,
 neut. and masc. †
 2000 २००० द्वे सहस्र *dvē sahasre*

* Pin v 2 46 The same rules apply to सहस्र *sahasram* 1000 so that 1011 might be rendered by एकादश सहस्र *ekadasam sahasram* 1011 by एकपञ्चाशति सहस्र *ekachaturvimsam sahasram* &c

† Sūtra Kaum 11 p (3)

3000 ३००० त्रयिं सहस्रणि *trīṇi sahasraṇi*

10 000 १०,००० अयुत *ayutam*, neut and masc *

100,000 १००,००० लक्ष *lakṣam*, neut or fem *, or नियुत *niyutam*, neut and masc †

One million, प्रयुत *prayutam*, neut or masc *

Ten millions, कोटि *koti*, fem

A hundred millions, अरुद *arūda*, masc and neut

A thousand millions, महारुद *maharūda*, masc and neut., or पद्म *padma*, neut, 1 c lotus

Ten thousand millions, खर्व *kharta*, neut, 1 c minute

A hundred thousand millions, निखर्व *nikharta*, neut

A billion महापद्म *mahapadma*, neut

Ten billions, शङ्कु *saṅku*, masc, 1 c an ant hill

A hundred billions, शल *śaṅkha*, masc neut, 1 c a conch shell, or समुद्र *samudra*, masc, 1 c sea

A thousand billions, महाशल *mahasaṅkha*, or अन्त्या *antiya*, ultimate

Ten thousand billions, हाहा *haha*, masc, or मध्य *madhya*, middle

A hundred thousand billions, महाहाहा *mahahaha*, or परार्ध *parardha*, 1 c half more

One million billions, धुन *dhuna*, neut

Ten million billions, महाधुन *mahadhuna*

A hundred million billions, अक्षौहिणी *akṣauhini*, fem., 1 c a host.

A thousand million billions, महाक्षौहिणी *mahākṣauhini*

In the same manner as चरिक् *adhika*, exceeding जन *jana*, diminished, may be used to form numerical compounds. पचोन शत *pañchonam śataṃ* or पचोनशत *pañchonāśataṃ*, 100 — 5, 1 c 95 If one is to be deducted जन *jana*, without एक *eka*, suffices जनविंशति *janaviṁśati* or एकोनविंशति *ekonaṇviṁśati*, 20 — 1 1 c 19 Another way of expressing nineteen and similar numbers is by prefixing एकाव *ekanna*, 1 c by one not, एकावविंशति *ekānnaviṁśati*, by one not twenty, 1 c 19 (Pan vi 3, 76)

§ 253

Declension of Cardinals

	एक <i>eka</i> , one			PLURAL		
	MASC	FEM	NEUT	MASC	FEM	NEUT
N	एक <i>eka</i>	एका <i>ekā</i>	एक <i>ekam</i>	एक <i>ekē</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
A	एक <i>ekam</i>	एका <i>ekām</i>	एक <i>ekam</i>	एकान् <i>ekān</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
I	एकेन <i>ekena</i>	एकेया <i>ekayā</i>	एकेन <i>ekena</i>	एके <i>ekau</i>	एकेभि <i>ekābhiḥ</i>	एके <i>ekau</i>
D	एकस्मै <i>ekasmai</i>	एकस्मै <i>ekasvayā</i>	एकस्मै <i>ekasmai</i>	एकेभ्य <i>ekēbhyah</i>	एकेभ्य <i>ekābhyah</i>	एकेभ्य <i>ekēbhyah</i>
Ab	एकस्मात् <i>ekasmat</i>	एकस्या <i>ekasyāḥ</i>	एकस्मात् <i>ekasmat</i>	एकेभ्य <i>ekēbhyah</i>	एकेभ्य <i>ekābhyah</i>	एकेभ्य <i>ekēbhyah</i>
G	एकस्य <i>ekasya</i>	एकस्या <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषा <i>ekēṣān</i>	एकेषा <i>ekāṣāḥ</i>	एकेषा <i>ekēṣān</i>
L	एकस्मिन् <i>ekasmin</i>	एकस्या <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekēṣu</i>	एकेषु <i>ekāṣu</i>	एकेषु <i>ekēṣu</i>
V	एक <i>eka</i>	एक <i>ekē</i>	एक <i>eka</i>	एके <i>ekē</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>

* S ddb haum 11 p 63.

† Amara Koṣha 111 6 3 24

§ 254. द्वि *dvi*, two, base द्व *dvi*, like चतु *chatur* (§ 238).

	MAASC	DUAL	FEM	NEUT
N A V	द्वौ <i>dviu</i>		द्वे <i>dve</i>	द्वे <i>dve</i>
I D Ab	द्वभ्यां <i>dadbhyām</i>		द्वभ्यां <i>dadbhyām</i>	द्वभ्यां <i>dadbhyām</i>
G L	द्वयोः <i>dwayoh</i>		द्वयोः <i>dwayoh</i>	द्वयोः <i>dwayoh</i>

§ 255. त्रि *tri*, three, fem त्रिम् *trīṃ*

N V	त्रयः <i>trayaḥ</i>	त्रिस्तः <i>trisat</i>	त्रीणि <i>trīṇi</i> *
A	त्रौ <i>trīu</i>	त्रिस्तः <i>trisat</i> *	त्रीणि <i>trīṇi</i>
I	त्रिभिः <i>tribhiḥ</i>	त्रिमूभिः <i>trimūbhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D Ab	त्रिभ्यः <i>tribhyaḥ</i>	त्रिमूभ्यः <i>trimūbhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i> *
G	त्रयणां <i>trayāṇām</i>	त्रिमूणां <i>trimūṇām</i> †	त्रयाणां <i>trayāṇām</i>
L	त्रिषु <i>triṣu</i>	त्रिमृषु <i>trimṛṣu</i>	त्रिषु <i>triṣu</i> *

§ 256 चतुर् *chatur*, four, fem चतस्रि *chatsarī*

N V	चत्वारः <i>chatvāraḥ</i>	चतस्रः <i>chatsarāḥ</i>	चत्वारि <i>chatvārī</i>
A	चतुर् <i>chaturāḥ</i>	चतस्रः <i>chatsarāḥ</i> *	चत्वारि <i>chatvārī</i>
I	चतुर्भिः <i>chaturbhiḥ</i>	चतस्रूभिः <i>chatsarūbhiḥ</i>	चतुर्भिः <i>chaturbhiḥ</i>
D Ab	चतुर्भ्यः <i>chaturbhyaḥ</i>	चतस्रूभ्यः <i>chatsarūbhyaḥ</i>	चतुर्भ्यः <i>chaturbhyaḥ</i>
G	चतुर्विंशति <i>chaturvīṃśati</i>	चतस्रविंशति <i>chatsarvīṃśati</i> †	चतुर्विंशति <i>chaturvīṃśati</i>
L	चतुर्षु <i>chatuṛṣu</i>	चतस्रषु <i>chatsarṣu</i>	चतुर्षु <i>chatuṛṣu</i>

§ 257 पञ्च *pañchan*, five. षट् *ṣaṭ*, six अष्ट *aṣṭan*, eight.

N A V	पञ्च <i>pañcha</i>	षट् <i>ṣaṭ</i>	अष्टौ <i>aṣṭau</i> or अष्ट <i>aṣṭa</i>
I	पञ्चभिः <i>pañcabhiḥ</i>	षट्भिः <i>ṣaṭbhiḥ</i>	अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭabhiḥ</i>
D Ab	पञ्चभ्यः <i>pañcabhyaḥ</i>	षट्भ्यः <i>ṣaṭbhyaḥ</i>	अष्टाभ्यः <i>aṣṭābhyaḥ</i> or अष्टभ्यः <i>aṣṭabhyaḥ</i>
G	पञ्चानां <i>pañchāṇām</i> ‡	षट्तां <i>ṣaṭtāṇām</i> ‡	अष्टानां <i>aṣṭāṇām</i> ‡
L	पञ्चसु <i>pañchasu</i>	षट्सु <i>ṣaṭsu</i>	अष्टसु <i>aṣṭasu</i> or अष्टसु <i>aṣṭasu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *sapṭan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c, follow the declension of पञ्चन् *pañchan*. विंशति *viṃśati* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*, शतं *śatam* like a neut or masc. in च *a*

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some, एकै *ekai* *ādanti*, some people say द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men, एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The

* Not त्रिम् *trīṃ*, not चतस्रि *chatsarī*

† Not त्रिमूणां *trimūṇām*, not चतस्रमूणां *chatsarīmūṇām* (Pān vi 3, 4), though these forms occur in Epic poetry

‡ Pān vi 1. 55

cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇāṃ*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śataṃ phalāni*, a hundred fruits; त्रिंशत् वृद्धेः *triṃśatś vṛiddhāḥ*, by thirty elders; शतं दामीनो *śataṃ dāmīnāṃ* or शतं दाम्यः *śataṃ dāmyah*, a hundred slaves; सहस्रं पितरः *sahasraṃ pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हयैः *pañcāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
चद्विमः, °मा, °मं, <i>agrinah, ā, am,</i>	
तृद्विमः, °मा, °मं, <i>ādinah, ā, am,</i>	
द्वितीयः, °मा, °यं, <i>dvitīyah, ā, am,</i>	the second.
तृतीयः, °मा, °यं, <i>tritīyah, ā, am,</i>	the third.
चतुर्थः, °मो, °ये, <i>chaturthah, ī, am,</i>	} the fourth.
तुतीयः, °मा, °यं, <i>turīyāḥ, ā, am,</i>	
तुयैः, °मो, °ये, <i>turyah, ā, am,</i>	
पंचमः, °मी, °मं, <i>pañchamah, ī, am,</i>	the fifth.
षष्ठः, °मी, °मं, <i>ṣaṣṭhah, ī, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamah, ī, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamah, ī, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamah, ī, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamah, ī, am,</i>	the tenth.
एकादशः, °शो, °गं, <i>ekādaśah, ī, am,</i>	the eleventh.
नवदशः, °शी, °रं, <i>navadaśah, ī, am,</i>	} the nineteenth.
ऊनविंशः, °शो, °गं, <i>ūnaviṃśah, ī, am,</i>	
ऊनविंशतिमः, °मी, °मं, <i>ūnaviṃśatitamah, ī, am,</i>	
विंशः, °शी, °रं, <i>viṃśah, ī, am</i> (Pān. v. 2, 56),	} the twentieth.
विंशतिमः, °मी, °मं, <i>viṃśatitamah, ī, am,</i>	
त्रिंशः, °शी, °गं, <i>triṃśah, ī, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṃśattamah, ī, am,</i>	
चत्वारिंशः, °शी, °रं, <i>chaturīṃśah, ī, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chaturīṃśattamah, ī, am,</i>	
पञ्चाशः, °शी, °गं, <i>pañcāśah, ī, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañcāśattamah, ī, am,</i>	

षष्टितमः *shashṭitamah*, the sixtieth*.

एकषष्टितमः *ekashashṭitamah*,
एकषष्टः *ekashashṭah*, } the sixty-first.

सप्ततितमः *saptatitamah*, the seventieth.

एकसप्ततितमः *ekasaptatitamah*,
एकसप्ततः *ekasaptatah*, } the seventy-first.

अष्टीतितमः *astititamah*, the eightieth.

एकाष्टीतितमः *ekāṣṭititamah*,
एकाष्टीतः *ekāṣṭitah*, } the eighty-first.

नवतितमः, °नो, °मं, *navatitamah*, *t, am*, the ninetieth.

एकनवतितमः *ekannavatitamah*,
एकनवतः *ekannavatah*, } the ninety-first.

शततमः, °मी, °मं, *śatitamah*, *t, am*, the hundredth. (Pān. v. 2, 57)

एकशततमः *ekashatitamah*, the hundred and first.

सहस्रतमः *sahasratamah*, the thousandth.

* § 260. Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dvīh*, twice.

त्रिः *trīh*, thrice.

चतुः *chatur*, four times.

पंचकृतः *pañchakṛitah*, five times.

षट्कृतः *ṣaṭkṛitah*, six times, &c.

एकया *ekayā*, in one way.

द्विधा *dvīdhā* or द्वेषा *dvēṣā*, in two ways.

त्रिधा *trīdhā* or त्रेषा *trēṣā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पंचधा *pañchadhā*, in five ways.

षोडश *ṣoḍaś*, in six ways, &c.

एकगुः *ekaguh*, one-fold.

द्विगुः *dvīguh*, two-fold.

त्रिगुः *trīguh*, three-fold, &c. (Pān. v. 4, 43)

द्वयं *dvayam* or द्वितयं *dvītayam*, a pair. (Pān. v. 2, 42)

त्रयं *trayam* or त्रितयं *trītayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭhayam*, a tetrad.

पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayāḥ* or पंचतये *pañchataye* (§-283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pān. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pān. v. 1, 59, and in the Kāśikā-Vṛitti.

* The originals from sixty admit of one form only, that is तमः *tamah*; but if preceded by another numeral, both forms are allowed (Pān. v. 2, 56). शतं *śataḥ* forms its ordinal as शततमः *śatitamah* only (Pān. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base* (in composition) त्वद् *tvad* and
युष्मद् *yushmad* 1

SINGULAR

N. अहं <i>aham</i> , I	त्वं <i>tvam</i> , thou
A. मां <i>mām</i> , या <i>mā</i> , me	त्वां <i>tvām</i> , त्वा <i>tvā</i> , thee
I. मया <i>mayā</i> , by me	त्वाया <i>tvayā</i> , by thee
D. मयं <i>mahyam</i> , मे <i>me</i> , to me	तुभ्यं <i>tubhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mat</i> , from me	त्वत् <i>tvat</i> , from thee
G. मम <i>mama</i> , मे <i>me</i> , of me	तव <i>tava</i> , ते <i>te</i> , of thee
L. मयि <i>mayi</i> , in me	त्वयि <i>trayi</i> , in thee

DUAL

N. जावौ <i>āvām</i> , we two	युवौ <i>yuvām</i> , you two
A. जावौ <i>āvām</i> , नौ <i>nau</i> , us two	युवौ <i>yuvām</i> , वौ <i>vau</i> , you two
I. जावाम्यौ <i>āvābhyām</i> , by us two	युवाम्यौ <i>yuvābhyām</i> , by you two
D. जावाम्यौ <i>āvābhyām</i> , नौ <i>nau</i> , to us two	युवाम्यौ <i>yuvābhyām</i> , वौ <i>vām</i> , to you two
Ab. जावाम्यौ <i>āvābhyām</i> , from us two	युवाम्यौ <i>yuvābhyām</i> , from you two
G. जावयोः <i>āvayoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuvayoh</i> , वौ <i>vām</i> , of you two
L. जावयोः <i>āvayoh</i> , नौ <i>nau</i> , in us two	युवयोः <i>yuvayoh</i> , in you two

PLURAL

N. वयं <i>vayam</i> , we	यूयं <i>yūyam</i> , you
A. अस्मान् <i>asmān</i> , नः <i>nah</i> , us	युष्मान् <i>yushmān</i> , वः <i>tah</i> , you
I. अस्माभिः <i>asmābhiḥ</i> , by us	युष्माभिः <i>yushmābhiḥ</i> , by you
D. अस्मभ्यं <i>asmābhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmābhyam</i> , वः <i>tah</i> , to you
Ab. अस्मत् <i>asmāt</i> , from us	युष्मत् <i>yushmāt</i> , from you
G. अस्माकं <i>asmākam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmākam</i> , वः <i>tah</i> , of you
L. अस्मासु <i>asmāsu</i> , in us	युष्मासु <i>yushmāsu</i> , in you

The substitutes in the even cases, या *mā*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvā*, ते *te*, वौ *vām*, वः *tah*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vā*, or, एव *eva*, indeed, इ *ha*, एह *aha*.

§ 262 Base (in composition) तद् tad, he, she, it

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स saḥ	सा sā	तत् tat	ते te	ता tāḥ	तानि tāni
A त tam	ता tām	तत् tat	तान् tān	ता tāḥ	तानि tāni
I तेन tena	तया tayaḥ	तेन tena	त्रै. tair	ताभिः tabhiḥ	त्रै. tair
D तस्मै tasmai	तस्यै tasyai	तस्मै tasmai	तेभ्यः tebhyah	ताभ्यः tabhyah	तेभ्यः tebhyah
Ab तस्मात् tasmāt	तस्या tasyāḥ	तस्मात् tasmāt	तेभ्यः tebhyah	ताभ्यः tabhyah	तेभ्यः tebhyah
G तस्य tasya	तस्या tasyāḥ	तस्य tasya	तेषां teshām	तासां tāśām	तेषां teshām
L तस्मिन् tasmīn	तस्या tasyām	तस्मिन् tasmīn	तेषु teshu	तासु tāsu	तेषु teshu
DUAL					
MASC	FEM	NEUT			
N A तौ tau		ते te	ते te		
I D Ab ताभ्यां tābhyām		ताभ्यां tābhyām	ताभ्यां tābhyām		
G L तयो tayoḥ		तयो tayoḥ	तयो tayoḥ		

§ 263 Base (in composition) तद् tad

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स्य syaḥ	स्या syā	सत् syat	स्ये sye	स्या syāḥ	सानि syāni
A त् tyam	ता tyām	सत् syat	तान् tyān	ता tyāḥ	सानि syāni
I तेन tyena	तया tyajā	तेन tyenā	त्रै. tyair	ताभिः tyābhiḥ	त्रै. tyair
D तस्मै tyasmai	तस्यै tyasyai	तस्मै tyasmai	तेभ्यः tyebhyah	ताभ्यः tyābhyah	तेभ्यः tyebhyah
Ab तस्मात् tyasmāt	तस्या tyasyāḥ	तस्मात् tyasmāt	तेभ्यः tyebhyah	ताभ्यः tyābhyah	तेभ्यः tyebhyah
G तस्य tyasya	तस्या tyasyāḥ	तस्य tyasya	तेषां tyeshām	तासां tyāśām	तेषां tyeshām
L तस्मिन् tyasmīn	तस्या tyasyām	तस्मिन् tyasmīn	तेषु tyeshu	तासु tyāsu	तेषु tyeshu
DUAL					
MASC	FEM	NEUT			
N A तौ tyau		स्ये sye	स्ये sye		
I D Ab ताभ्यां tyābhyām		ताभ्यां tyābhyām	ताभ्यां tyābhyām		
G L तयो tyayoḥ		तयो tyayoḥ	तयो tyayoḥ		

Possessive Pronouns

§ 264 From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय tyā

मदीय, °या, °य madīyāḥ, yā, yam, mine

त्वदीय °या, °य tvadīyāḥ, yā, yam, thine

तदीय, °या, °य tadīyāḥ, yā, yam, his her, its

अस्मदीय, °या, °य asmadīyāḥ, ya, yam, our

युष्मदीय, °या, °य yuṣmadīyāḥ, ya, yam, your

तदीय, °या, °य tadīyāḥ, ya, yam, their

Other derivative possessive pronouns are मामक *māmakāḥ, mine, त्वामक tuamakāḥ, thine, आस्माक āsmakāḥ, our, यूष्माक yuṣmadkāḥ, your Likewise

मामकीनः *māmakīnah*, mine; तायकीनः *tātakīnah*, thine; आस्माकीनः *āsmākīnah*, our; यास्माकीनः *yaushmākīnah*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛtavarān*, I chose it my self; thou chocest it thy self, he chose it himself, स्वयं वृत्तवती *svayam vṛtatatī*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛtavantaḥ*, we, you, they chose it by our, your, themselves

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192) एव आत्मानमात्मना पश्य *ātmanam ātmanā paśya*, see thyself by thyself, *guose te ipsum*, आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deṣamāgamyā mṛtāḥ*, having returned to their country, they died

§ 267. स्वः, सा, सं, *svaḥ, śa, svam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum* स्व पुत्रं दृष्ट्वा *svam putram drishtvā*, having seen his own son On the declension of स्व *sva*, see § 278

Demonstrative Pronouns

§ 268. Base (in composition) एतद् *etad*, this (very near)

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N एतः <i>etah</i>	एता <i>etāḥ</i>	एतद् <i>etad</i>	एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A एतं <i>etam</i>	एतां <i>etāṃ</i>	एतद् <i>etad</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
Ab एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
G एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteṣāṃ</i>	एतासां <i>etāsāṃ</i>	एतेषां <i>eteṣāṃ</i>
L एतस्मिन् <i>etasmaṇ</i>	एतस्यां <i>etasyāṃ</i>	एतस्मिन् <i>etasmaṇ</i>	एतेषु <i>eteṣhu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteṣhu</i>

DUAL

MASC	FEM	NEUT
N A एतौ <i>etau</i>	एतौ <i>ete</i>	एतौ <i>ete</i>
I D Ab एताभ्याम् <i>etābhyām</i>	एताभ्याम् <i>etābhyām</i>	एताभ्याम् <i>etābhyām</i>
G L एतयोः <i>etayoh</i>	एतयोः <i>etayoh</i>	एतयोः <i>etayoh</i>

§ 269. Base (in composition) इद् *idam*, this (indefinitely).

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N अयं <i>ayam</i>	इय <i>iyām</i>	इद् <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A इम् <i>imam</i>	इमां <i>imāṃ</i>	इद् <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anena</i>	अनया <i>anayā</i>	अनेन <i>anena</i>	अभिः <i>abhiḥ</i>	आभिः <i>ābhiḥ</i>	अभिः <i>abhiḥ</i>
D अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	अभ्यः <i>abhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	अभ्यः <i>abhyāḥ</i>
Ab अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	अभ्यः <i>abhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	अभ्यः <i>abhyāḥ</i>
G अस्य <i>asya</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asya</i>	एषां <i>eṣāṃ</i>	आसां <i>āsāṃ</i>	एषां <i>eṣāṃ</i>
L अस्मिन् <i>asmaṇ</i>	अस्यां <i>asyāṃ</i>	अस्मिन् <i>asmaṇ</i>	एषु <i>eṣhu</i>	आसु <i>āsu</i>	एषु <i>eṣhu</i>

	MASC	DUAL FEM	NEUT.
N A.V	इमौ <i>imau</i>	इमे <i>ime</i>	इमे <i>ime</i>
I D.Ab	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G L	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*.

	SINGULAR MASC.	FEM	NEUT		PLURAL MASC	FEM	NEUT
A	एन <i>enam</i>	एना <i>enāṁ</i>	एतत् <i>etat</i>	A	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>				

	DUAL MASC	FEM	NEUT
A	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G L	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. जनेन व्याकरणधीतं एनं चंदोऽध्याप्य *anena vyākaranam adhitam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पतिव कुलं एनयोः प्रभूतं सं *anayoḥ pativram kulam, enayoḥ prabhū-
'tam sam*, the family of these two persons is decent, and their
wealth vast

§ 271. Base (in composition) अदम् *adas*, that (mediate).

	SINGULAR MASC	FEM	NEUT
N.	असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adāḥ</i>
A.	अस्मि <i>asmī</i>	अस्मि <i>asmī</i>	अदः <i>adāḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amūya</i>	अमुना <i>amunā</i>
D	अमुषे <i>amushmaḥ</i>	अमुषे <i>amushyaḥ</i>	अमुषे <i>amushmaḥ</i>
Ab.	अमुष्मात् <i>amushmāt</i>	अमुषाः <i>amushyāḥ</i>	अमुष्मात् <i>amushmāt</i>
G	अमुष्य <i>amushya</i>	अमुषाः <i>amushyāḥ</i>	अमुष्य <i>amushya</i>
L	अमुषिन् <i>amushmin</i>	अमुष्या <i>amushyam</i>	अमुषिन् <i>amushmin</i>
	PLURAL MASC	FEM	NEUT
N.	असौ <i>asau</i>	असौ <i>asau</i>	असूनि <i>asūni</i>
A	अस्मिन् <i>asmīn</i>	अस्मिन् <i>asmīn</i>	असूनि <i>asūni</i>
I	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D Ab	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>
G	अमीषां <i>amīṣāṁ</i>	अमीषां <i>amīṣāṁ</i>	अमीषां <i>amīṣāṁ</i>
L	अमीषु <i>amīṣhu</i>	अमीषु <i>amīṣhu</i>	अमीषु <i>amīṣhu</i>
	DUAL MASC FEM NEUT		
N A V	अम् <i>am</i>	I D Ab	अमीभ्यां <i>amībhyām</i>
		G L	अमयोः <i>amayoh</i>

Relative Pronoun.

§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yah</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yan</i>	यां <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	याया <i>yayā</i>	येन <i>yena</i>	येः <i>yasḥ</i>	याभिः <i>yābhiḥ</i>	येः <i>yasḥ</i>
D. यस्मै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmat</i>	यस्याः <i>yasyaḥ</i>	यस्मात् <i>yasmat</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>asya</i>	यस्याः <i>asyaḥ</i>	यस्य <i>asya</i>	येषां <i>yeshān</i>	यासां <i>yāsān</i>	येषां <i>yeshān</i>
L. यस्मिन् <i>yasmin</i>	यस्यां <i>asyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoh</i>	ययोः <i>yayoh</i>	ययोः <i>yayoh</i>

Interrogative Pronouns.

§ 273. Base (in composition) किं *kim*, Who or which ?

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kah</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kam</i>	कां <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	केः <i>kasḥ</i>	काभिः <i>kābhiḥ</i>	केः <i>kasḥ</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmat</i>	कस्याः <i>kasyaḥ</i>	कस्मात् <i>kasmat</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyaḥ</i>	कस्य <i>kasya</i>	केषां <i>keshān</i>	कासां <i>kāsān</i>	केषां <i>keshān</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keshu</i>	कासु <i>kāsu</i>	केषु <i>keshu</i>

DUAL		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoh</i>	कयोः <i>kayoh</i>	कयोः <i>kayoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pān v. 3, 71). त्वया *tvayā*, By thee! instead of त्वया *tvayā*. युयकयोः *yuyakayoh*, Of you two! अस्माभिः *asmābhiḥ*, With us! अयकं *ayakam*. अस्माकौ *asmakau*, &c. (See Siddh.-Kaum. i. p. 706.)

Compound Pronouns

§ 275 By adding दृश् *dris*, दृश *drisha*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed.

तादृश् *tādrish*, तादृश *tādrisha*, तादृक्ष *tādriksha*, such like
 एतादृश् *etādrish*, एतादृश *etādrisha*, एतादृक्ष *etādriksha*, this like
 यादृश् *yādrish*, यादृश *yādrisha*, यादृक्ष *yādriksha*, what like
 ईदृश् *īdrish*, ईदृश *īdrisha*, ईदृक्ष *īdriksha*, this like
 कोदृश् *kīdrish*, कोदृश *kīdrisha*, कोदृक्ष *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई *i* तादृक् *tādrīk*, m n, तादृगी *tādrīgī*, f, or तादृश, °शी, °श, *tādrīśah*, *i*, *am* Similarly formed are मादृश *mādrisha*, त्वदृश *tvādrisha*, like me, like thee, &c

§ 276 By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed.

तावत् *tāvat*, so much,
 एतावत् *ētavat*, so much,
 यावत् *yāvat*, as much,
 इयत् *iyat*, so much,
 कियत् *kīyat*, How much? } इयान् *iyān*, इयती *iyatī*, इयत् *iyat*

Note—On the declension of कति *kati* How many? तति *tati* so many and यति *yati* as many see § 231

§ 277. By adding चिद् *chit*, चन *chana*, or, अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun

कश्चित् *kaśchit*, काचित् *kachit*, किञ्चित् *kimchit*, some one, also कच्चित् *kachchit*, anything

कश्चन *kaśchana*, काचन *kachana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kapi*, किमपि *kimapi*, some one

In the same manner indefinite adverbs are formed. कदा *kadd*, When? कदाचित् *kaduchit*, कदाचन *kadachana*, once. क्व *kia*, Where? न क्वापि *na kīapi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite यः कः *yah kah*, whosoever, यस्य कस्य *yasya kasya*, whosoever Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning यो यः, या या, यद् यद्, *yo yah ya yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose. यत्तद् *yattad*, whatsoever.

Pronominal Adjectives

§ 278 Under the name of *Sarlandāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarā*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1 सर्व *sarā*, all, 2 विश्व *viśva*, all, 3 उभ *ubha*, two, 4 उभय *ubhaya*, both, 5 अन्य *anya*, other, 6 अन्यतर *anyatara*, either, 7 इतर *itara*, other, 8 त्व *tvā*, other (some add त्वद् *tvad*, other), 9 words formed by the suffixes इतर *tara* and इतम *tama*, such as 9 कतर *katara*, Which of two? 10 कतम *katama*, Which of many? 10 सम *sama*, all, 11 सिम *sima*, whole, 12 नेम *nema*, half, 13 एक *eka*, one, 14 पूर्व *pūrva*, east or prior, 15 पर *para* subsequent, 16 खर *akara*, west or posterior, 17 दक्षिण *dakṣiṇa*, south or right, 18 उत्तर *uttara*, north or subsequent, 19 अपर *apara* other or inferior, 20 अधर *adhara*, west or inferior, 21 स्व *sva*, own, 22 अतर *antara*, outer, (except अतरा पृ *antara pūh*, suburb) or lower (scil garment)

If सम *sama* means equal or even, it is not a pronominal adjective, nor दक्षिण *dakṣiṇa*, if it means clever, nor स्व *sva*, if it means kinsman or wealth, nor अतर *antara*, if it means interval, &c, nor any of the seven from पूर्व *pūrva* to खर *akara*, unless they imply a relation in time or space. Hence दक्षिण गायका *dakṣiṇa gāthakā*, clever minstrels, उत्तरा कुरव *uttara kuraṇa*, the northern Kurus, (a proper name), प्रभूता खा *prabhūta khā*, great treasures (Kas 1 1, 35), ग्रामयोरन्तरे वसति *gramayora antare, vasati*, he lives between the two villages

MASCULINE		
SINGULAR.	DUAL	PLURAL
N सर्व <i>sarvāḥ</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
A सर्वौ <i>sarvau</i>	सर्वौ <i>sarvau</i>	सर्वान् <i>sarvān</i>
I सर्वेण <i>sarveṇa</i>	सर्वभ्यां <i>sarvābhyām</i>	सर्वे <i>sarvāḥ</i>
D सर्वेभ्यः <i>sarvebhyḥ</i>	सर्वभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyḥ</i>
Ab सर्वस्मात् <i>sarvasmāt</i>	सर्वभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyḥ</i>
G सर्वस्य <i>sarvasya</i>	सर्वयो <i>sarvayoh</i>	सर्वेषां <i>sarveṣāṃ</i>
L सर्वस्मिन् <i>sarvasmin</i>	सर्वयो <i>sarvayoh</i>	सर्वेषु <i>sarveṣhu</i>
V सर्वे <i>sarvā</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
FEMININE		
SINGULAR	DUAL	PLURAL
N सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वा <i>sarvāḥ</i>
A सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वा <i>sarvāḥ</i>
I सर्वया <i>sarvayā</i>	सर्वभ्यां <i>sarvābhyām</i>	सर्वाभिः <i>sarvābhiḥ</i>
D सर्वेभ्यः <i>sarvebhyḥ</i>	सर्वभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyḥ</i>

Ab सर्वस्या <i>sarvasya</i>	सर्वेभ्यः <i>sarvebhyām</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
G सर्वस्या <i>sarvasya</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
I सर्वस्या <i>sarvasya</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>

SINGULAR

NEUTER

DUAL

PLURAL

१ A V सर्व *sarva*

सर्व *sarva*

सर्वेभ्यः *sarvebhyāḥ*

The rest like the masculine

§ 279 अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katarā*, कतम *katama*, take *त* in the Nom Acc Voc Sing of the neuter

Nom Sing अन्य *anyaḥ*, masc, अन्य *anyā*, fem, अन्यत् *anyat*, neut

§ 280 उभ *ubha* is used in the Dual only

Masc N A V उभौ *ubhau*, I D Ab उभेभ्यः *ubhebhyām*, G I. उभयो *ubhayoh*
उभे *ubhe*, N A V fem and neut

§ 281 उभय *ubhayaḥ*, एव *-ya*, एव *-yam*, is never used in the Dual, but only in the Sing and Plur Haradatta admits the Dual

SINGULAR	MASCULINE	PLURAL
N उभय <i>ubhayaḥ</i>	—	उभये <i>ubhaye</i>
A उभय <i>ubhayam</i>	—	उभयान् <i>ubhayan</i>
I उभयेन <i>ubhayaena</i>	—	उभये <i>ubhayaḥ</i>
D उभयस्मै <i>ubhayaśmai</i> &c	—	उभयेभ्यः <i>ubhayaebhyāḥ</i> &c

§ 282 The nine words from सर्व *sarva* to सतर *satara* (14 to 22), though used in their pronominal senses may take in the Nom Plur *स* or *स* or *स* in the Abl Sing *स* or *स* or *स* in the Loc Sing *स* or *स* or *स*

SINGULAR	DUAL	PLURAL
N पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i> or पूर्ण <i>पूर्ण</i>
A पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i>
I पूर्णेन <i>पूर्णेन</i>	पूर्णेभ्यः <i>पूर्णेभ्यām</i>	पूर्णे <i>पूर्ण</i>
D पूर्णस्मै <i>पूर्णस्मै</i>	पूर्णेभ्यः <i>पूर्णेभ्यām</i>	पूर्ण <i>पूर्ण</i>
Ab पूर्णतः <i>पूर्णतः</i> or पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i>	पूर्ण <i>पूर्ण</i>
G पूर्णस्य <i>पूर्णस्य</i>	पूर्णयो <i>पूर्णयो</i>	पूर्ण <i>पूर्ण</i>
L पूर्णस्मिन् <i>पूर्णस्मिन्</i> or पूर्ण <i>पूर्ण</i>	पूर्णयो <i>पूर्णयो</i>	पूर्ण <i>पूर्ण</i>

§ 283 The following words may likewise take *स* or *स* in the Nom Plur masc. (Pur I 1, 33)

प्रथम *prathamāḥ*, first प्रथम *prathamam*, प्रथमे *prathamam* or प्रथमा *prathamāḥ*
सिद्ध *siddhāḥ*, two-fold, सिद्ध *siddham*, सिद्धे *siddham* or सिद्ध *siddham*

द्वय *dvayaḥ*, two-fold, द्वय *dvayam*, द्वये *dvayam* or द्वय *dvayam*
त्रय *trayaḥ*, three-fold, त्रय *trayaḥ* or त्रय *trayaḥ*

द्वय *dvayaḥ*, two-fold, द्वय *dvayam*, द्वये *dvayam* or द्वय *dvayam*
त्रय *trayaḥ*, three-fold, त्रय *trayaḥ* or त्रय *trayaḥ*

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyah</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
Ab द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मात् <i>dvitīyasmat</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयेषु <i>dvitīyēṣu</i>

* At the end of Bahuvrīhi compounds the Sarvaśāman's are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pān. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pān. 1. 1, 30). Likewise in Dvandvas; पूर्वोपरयां *pūrvoparānām*, of former and later persons (Pān. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take ए; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pān. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time

Dat. चिराय *chirdya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्रा *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानो *dānām*.

4. *तत्र it*, with a locative meaning
5. *या thi*, with a meaning of modality, likewise *य धाम* and *य था*
6. *मात् s it*, expressive of effect.
7. *सा u* and *साहि uhi*, local
8. *हि rhi*, temporal and causal
9. *हर् tar*, local
10. *ह ha*, local

See also the terminations for forming numeral adverbs (§ 260)

1. *तत्र tath*, with an ablative meaning
तत्र tath thence *यत्र yath*, whence *इत्त itah*, hence, (cf. *इति it* thus, *इव na*, as) *यत्त atah*, hence *कुत्त kutah* Whence? *अमुत्त amutah* thence
मत्त mallah, from me *अमत्त amallah*, from us *भरत्त bharallah* from your Honour *पूर्वत्त purallah* before (in a general local or temporal sense)
सरत्त sarallah, always *अग्रत्त agrallah*, before like *अग्रे agre* *अभिर्त्त abhitalah* around, near *उभयत्त ubhayatah* on both sides *परितः paritah* all round
ग्रामत्त gramatah, from the village *अज्ञानत्त ajñanatah* from ignorance
2. *यत्र tra* locative, originally *यत्र tr*, as in *पुरुषत्रा puruṣhatrā*, amongst men
तत्र tatra there *यत्र yatra*, where *कुत्र kutra*, Where? *यत्र atra*, here
अमुत्र amutra there, in the next world *एकत्र ekatra* at one place together
सत्र satra, with and *सत्र satram* with (see *सह saha*)
3. *दा d*, temporal
तदा tadd then, and *तदातो तदानीम् tadānīm* *यदा yadā*, when *कदा kadā* When?
अन्यदा anjādā, another time. *सदा sadā*, always, at all times
एकदा ekadā, at one time *भदा bādā*, always *इदा idā*, in the Veda, later *इदानीं idānī* now
4. *तत् it*, local.
प्राक्कात् priktāt, in front
 Frequently after a base in *सृ*
पुस्तकात् purasāt, before *अधस्तात् adharasāt*, below *परस्तात् parasāt*, after-wards
अधस्तात् adhasāt, below *उपरिस्तात् uparishāt*, above
5. *या thi* modal
तथा tathā, thus *यथा yathā* as *अथवा anyathā*, in every way *उभयथा ubhayathā*, in both ways
अन्यथा anyathā, in another way *अन्यतरथा anyatarathā* in one of two ways *इतरथा itarathā*, in the other way
पुष्पात् pūṣhā, vainly (?) Or *यथाम* in *यथ कथाम*, How? *इयथ itham* thus
 Or *यथा* in *यथा अथा*, thus
6. *मात् s it*, effective.
राजमात् rajasāt, (राजोऽधीन रज्ज् o 'ādhiṣam, dependent on the king) *भस्मात् bhasmasāt*, reduced to ashes. *अग्निमात् agnisāt* reduced to fire

7. चा *ā* and चाहि *āhi*, local.

दक्षिणाहि *dakshināhi*, in the South, or दक्षिण *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तर *uttarā*. अंतरा *antarā* (or ई *-ram*, or रे *-re*, or रेण *-rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *pañchā*, behind, (or पश्चात् *pañchāt*.)

Adverbs such as मुष्ण *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *hi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore. तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर *prātar*, early, in the morning. अनुत् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. (Sanskrit verbs are conjugated in the Active and the Passive.)

Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms:

(1. The *Parasmai-pada*, i.e. transitive, (from पश्ये *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmane-pada*, i.e. intransitive, (from जातने *ātmane*, Dat. Sing. of जातन् *ātman*, self, i.e. a verb the action of which refers to the agent.)

Ex. खादते *ādattē*, he takes.

Note.—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive, e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममगच्छति *grāmam agacchati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e.g. एष्यते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down.

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative,

are always conjugated in the *Ātmanepada* हसति *hasati* he laughs is always *Parasmaipada*, whether used as transitive or neuter (Colebr p 297) it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*, *e g व्यतिहसति *vyatīhasati*, they laugh at each other (Pān 1 3 15, 1) But स्मयते *smayate* he smiles is restricted by grammarians to the *Ātmanepada*; and verbs like द्रायते *drāyate* he protects are *Ātmanepadin* (i e used in the *Ātmanepada*) though they govern an accusative, e g द्रायस्व मा *drāyasva mām*, Protect me! These correspond to the Latin deponents

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive, e g पचति *pachati* he cooks, पचते *pachate*, he cooks for himself, यजति *yajati* he sacrifices यजते *yajate*, he sacrifices for himself The same applies to Causals (Pān 1 3 74)

These distinctions however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek the right use of the active and middle voices is best learnt by practice Thus नीत *nīat* to lead, is used as *Parasmaipada* in such expressions as गच्छ विनयति *gaccham vinayati**, he carries off a swelling, but as *Ātmanepada* in क्रोधं विनयते *krodham vinayate*, he turns away or disarms wrath, a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules

Again in Sanskrit as well as in Greek some verbs are middle in certain tenses only, but active or middle in others, e g आत वर्धते *vardhate* he grows, never वर्धति *vardhati* but Aor अवृधत् *avardhat*, Par, or अवर्धिष्व *avardhiṣṣva*, *Ātm* he grew (Pān 1 3 91)

Others take the *Parasmaipada* or *Ātmanepada* according as they are compounded with certain prepositions e g प्रीति *prīti* he enters, but निप्रियति *ni-prīyate* he enters in (Pān 1 3 17)

§ 288 Causal verbs are conjugated both in the *Parasmaipada* and *Ātmanepada* Desideratives generally follow the *Pada* of the simple root (Pān 1 3, 62) Denominatives ending in अय *aya* have both forms (Pān 1 3, 90) The intensives have two forms one in यय, which is always *Ātmanepada*, the other without यय, which is always *Parasmaipada*

§ 289 The passive takes the terminations of the *Ātmanepada*, and prefixes यय to them in the four special or modified tenses In the other tenses the forms of the passive are, with a few exceptions the same as those of the *Ātmanepada*

§ 290 There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin

I Formed from the Special or Modified Base

	PARASMAIPADA	ĀTMANEPADA
1 The Present (Lat)	भवामि <i>bhavamī</i>	भवे <i>bhāve</i>
2 The Imperfect (Lat)	अभवम् <i>abhavam</i>	अभवे <i>abhāve</i>
3 The Optative (Lat)	भवेय <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4 The Imperative (Lat)	भवामि <i>bhavamī</i>	भवे <i>bhāve</i>

* Cf Siddhānta-kāumudī ed Tārānātha vol 11 p 250 Colebrooke Grammar, p 337

II Formed from the General or Unmodified Base

	PARASMAIPADA	ĀTMA NEPA DA
5 The Reduplicated Perfect (Lit) बभूव <i>babhūva</i>		बभूवे <i>babhūve</i>
6 The Periphrastic Perfect (Lit) चोरया बभूव <i>choraya imbabhūva</i>		चोरया बभूवे <i>chorayumchababhūve</i>
7 The First Aorist (Lun) अवापिष <i>abodhisham</i>		अवापिषि <i>abharishhi</i>
8 The Second Aorist (Lun) अभू <i>abhūam</i>		असिषे <i>asiche</i>
9 The Future (Lrit) भविष्यामि <i>bhaviṣyāmi</i>		भविष्ये <i>bhaviṣhye</i>
10 The Conditional (Lrit) अवापिष्य <i>abharishyam</i>		अवापिष्ये <i>abharishhye</i>
11 The Periphrastic Future (Lut) भवितामि <i>bhavitaṣmi</i>		भविताहे <i>bhavitaṣhe</i>
12 The Benedictive (Ārit lu) भूयाम <i>bhūyāam</i>		भविषीष <i>bhaviṣhīya</i>
13 The Subjunctive (Let) occurs in the Veda only		

Signification of the Tenses and Moods

§ 291 1 2 The Present and Imperfect require no explanation The Imperfect takes the Augment (§ 299)

3 The principal senses of the Optative are,

a Command, e g त्व ग्राम गच्छे *tam grāmam gachchhēḥ*, thou mayest go, i.e. go thou to the village

b Wish, e g भवानिहासीत *bhavan ihasita*, Let your honour sit here!

c Inquiring, e g वेदमधीषीष उत त्वमधीषीष *vedam adhiṣhyā, uta tarkam adhiṣhyā*, Shall I study the Veda or shall I study logic?

d Supposition (*sambhāvana*), e g भवेदसी चेदपरागो ब्राह्मणाद् *bhaved asau cedapārāgo brahmanat*, he probably is a student of the Veda, because he is a Brahman.

e Condition, e g दंडयेन्न भवेद्वाक विनश्येयुरिमा प्रजा *dandaṣ chen na bhavēt loke vinasyeyur imāḥ prayāḥ*, if there were not punishment in the world, the people would perish यः पठेन् स प्राप्नुयाद् *yah paṭhet sa apnuyat*, he who studies, will obtain यद्यप्येवमिच्छन्तस्तद् दद्यात् *yad yad rocheta tēpreḥyāṣ tat tat dadātu amatsarāt* whatever pleases the Brahmans let one give that to them not niggardly

f It is used in relative dependent sentences, e g यच्च त्वमेव कुर्या न ग्रह्ये *yach cha tām etam kuryā na graddadhe*, I believed not that thou couldst act thus यथादृष्टा कृष्ण निदत्ताद्यै *yat tādṛṣṭaḥ kṛṣṇnam nunderann uścharyam*, that such persons should revile Krishna, is wonderful

4 The Imperative requires no explanation, as far as the second person is concerned, e g तुद *tuda* Strike! The first and third persons are used in many cases in place of the Optative, e g इच्छामि भवान्भुङ्क्त *ichchhami bhavan bhuṅktām*, I wish your honour may eat

5 The Reduplicated Perfect denotes something absolutely past

- 6 Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i e by means of an auxiliary verb
- 7 8 The First and Second Aorists refer generally to time past, and are the common historical tenses in narration They take the Augment (§ 299)
- 9 The Future, also called the Indefinite future, e g देवयेदृष्यति *devaś ched varshishyati dhanyam rapsyamah*, if it rain we shall sow rice यावज्जीवमन्न दास्यति *yavay jivam annam disyati*, as long as life lasts, he will give food Under certain circumstances this Future may be used optionally with the Periphrastic Future, e g कदा भोक्तुः *kadā bhoktū* or भोक्ष्यते *bhokshyate*. When will he eat?
- 10 The Conditional is used, instead of the Optative if things are spoken of that might have, but have not happened (Pan III 3 139), e g सुवृषिद्येदभविष्यत्तदा मुनिह्यमभविष्यत् *survishis ched abhavishyat tada munihyasham abhavishyat* if there had been abundant rain, there would have been plenty The Conditional takes the Augment (§ 299)
- 11 The Periphrastic or Definite Future, e g जयौष्यान् प्रयातामि *ayodhyān śvāh prayātāsi*, thou wilt to-morrow proceed to Ayodhya
- 12 The Benedictive is used for expressing not only a blessing but also a wish in general, e g दीनाभूषा *śrīman bhūyat*, May he be happy! चिरजीवात् *chiram jīvyat* May he live long!
- 13 The Subjunctive occurs in the Veda only

§ 292 The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each

CHAPTER VIII

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS

§ 293 Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect the Optative, and Imperative This division is very useful, and will be retained with some slight alterations One and the same root may belong to different classes Thus धा *dhā*, भ्रा *bhī*, भ्र *bhram*, क्र *kram*, क्ल *klam*, त्र *tras*, तृ *trit*, ल *lash* belong to the Bhū and Div classes धाते *bhārate* or धारयति *bhāriyate* &c (Pan III 1, 70) Again कृ *sku*, कम् *stambh*, क्कम् *stambh*, क्कम् *stambh*, क्कम् *stambh* belong to the Su and Kri classes कुरुते *skurati* or कुरुते *skurati* (Pan III 1 82)

§ 294 The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* the rest the *General or Unmodified Tenses*. Thus the root चि चि is changed in the Present, Imperfect, Optative, and Imperative into चिनु चि nu. Hence चिनु चि nu mah, we search, चिनुम अचि nu ma, we searched. But the Past Participle चित चितah, searched, or the Reduplicated Perfect चिच्यु चिchy uh, they have searched without the नु nu. We call चि चि, the root, चिनु चि nu, the base of the special tenses.

§ 295 Verbal bases are first divided into two divisions

I Bases which in the modified tenses end in च a

II Bases which in the modified tenses end in any letter but च a

This second division is subdivided into,

II a Bases which insert नु nu, उ u, or नी nf, between the root and the terminations

II b Bases which take the terminations without any intermediate element

I First Division

§ 296 The first division comprises four classes

1 The Bhû class (the first with native grammarians and called by them भूदि bhûdi because the first verb in their lists is भू bhû, to be)

a च a is added to the last letter of the root

b The vowel of the root takes Guna, where possible (i e long or short i, u, r, if final, short i, u, r i, if followed by one consonant)

बुध budh, to know, बोधति bodh-a ti, he knows भू bhû to be, भवति bhav a ti, he is

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Ved c language) on the radical vowel hence Guna of that vowel

Many derivat ves —such as causal ves भाषयति bhâshayati he causes to be des derivat ves बुभूषति bubhûshati he wishes to be from भू bhu intens ves in the Atmane pada यमिष्यति yami dyate he cuts much and denominat ves लोहितयति lohityati he grows red,—follow th s class

2 The Tud class (the sixth with native grammarians, and called by them तुदि tudâ because the first root in their lists is तुद् tud, to strike)

a च a is added to the last letter of the root

b Before this च a, final इ i and ई e are changed to इय iy

उ u and ऊ ū

to उव uv

अ ऋ

to रिय ry

ए ऋ

to इर ir (§ 110)

तुद् tud, to strike, तुदति tud a ti

गि ग, to go, गिरि गि a ti

नू nu, to praise, नूयति nuv-a-ti

मृ *mri*, to die; म्रियते *mriy-a-te*.

कृ *krī*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never Guna of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

नह् *nah*, to bind; नयति *nah-ya-ti*.

बुध् *budh*, to awake; बुधते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

दाह् *dah*, to cut; दाहयति *dāt-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *ri*, ऋ *ṛi*, these vowels take Guna, while ए *ri* becomes ई *ī*.

श्लिप् *ślish*, to embrace; श्लेषयति *ślesh-aya-ti*.

चुर् *chur*, to steal; चोरयति *chor-aya-ti*.

मृष् *mriṣh*, to endure; मरुषते *marsh-aya-te*.

कृत् *krī*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऋ *ṛi*, ए *ri*, and ए *ṛi*, take Vriddhi.

जिर् *jri*, to grow old; जाययति *jāy-aya-ti*.

मी *mī*, to walk; माययति *māy-aya-ti*.

धृ *dhri*, to hold; धारयति *dhār-aya-ti*.

पृ *pri*, to fill; पारयति *pār-aya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. The accent was on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नृ *nu*, उ *u*, नी *nī*, strengthening of the vowels

of these syllables. This strengthening generally takes place by means of Guna, but नी *nī* is raised to ना *na* in the Kṛī, and न् *n* to न्ना *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base, and vice versa, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and on the strong base, thus establishing throughout an equilibrium between base and termination.

II a Bases which take नु *nu*, उ *u*, नी *nī*

§ 298 This first subdivision comprises three classes

- 1 The Su class (the fifth class with native grammarians, and called by them स्वादि *swādi*, because the first root in their lists is सु *su*)

a सु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations

Ex सु *su*, to squeeze out, सुनु *su nu-mah*, 1st pers plur Pres
सुनोमि *su-no-mi*, 1st pers sing Pres

- 2 The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*)

a उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations

Ex तन् *tan*, to stretch, तनु *tan u-mah*, 1st pers plur Pres
तनोमि *tan-o-mi*, 1st pers sing Pres

Note—All verbs belonging to this class end in न् *n* except one कृ *kr* करोमि *karomi* I do

- 3 The Kṛī class (the ninth with native grammarians, and called by them कृयादि *kṛyādi*, because the first root in their lists is क्री *kṛī*)

a नी *nī* is added to the last letter of the root, before strong terminations,
ना *na* before weak terminations

न *na* before strong terminations beginning with vowels

Ex क्री *kṛī*, to buy, क्रीणाम *kṛī nī mah*, 1st pers plur Pres
क्रीणामि *kṛī-nā mi*, 1st pers sing Pres
क्रीणन्ति *kṛī-n anti*, 3rd pers plur Pres

II b Bases to which the terminations are joined immediately

§ 299 The second division comprises three classes

- 1 The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad* to eat)

a The terminations are added immediately to the last letter of the base,

and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§§ 107-145) must be carefully observed

b The strong base before the weak terminations takes Guna, where possible (§ 296, 1, 6)

Ex. लिह् *lih*, to lick, लिमः *lih mah*, we lick

लेहि *leh-mi*, I lick

लेसि *lek-shi*, thou lickest (§ 127)

लेशः *leshah*, you lick (§ 128)

अलेदः *alet*, thou lickedst (§ 128)

The intensive verbs, conjugated in the Parasmaipada, follow this class

2 The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*)

a The terminations are added as in the Ad class

b The strong base before the weak terminations takes Guna, where possible

c The root takes reduplication (Rules of Reduplication, § 302)

Ex हु *hu*, to sacrifice, जुहुमः *ju hu-mah*, we sacrifice

जुहोमि *ju hō-mi*, I sacrifice. (Pan vi 1, 192)

3 The Rudh class (the seventh class with native grammarians, and called by them रुध्नादि *rudhnādi*, because the first root in their lists is रुध् *rudh*, रुध्नाति *rudhnāti*, to obstruct)

a The terminations are added as in the Ad class

b Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to नः *na*

Ex युज् *yuj*, to join, युजमः *yu n-j mah*, we join

युजामि *yu na-j mi*, I join

First Division

Bhū class, with native grammarians, Bhūyādi, I class.

Tud class, — — — Tudādi, VI class

Div class, — — — Divādi, IV class

Chur class, — — — Churādi X class

Second Division

Su class, with native grammarians, Svādī, V class

Tan class, — — — Tanādī, VIII class

Krī class, — — — Kryādī, IX class

Ad class, — — — Adādī, II class.

Hu class, — — — Juhotyādī, III class

Rudh class, — — — Rudhādī VII class

CHAPTER IX

AUGMENT, REDUPLICATION, AND TERMINATIONS

§ 300 Before we can leave the subject which occupies us at present, viz the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb

§ 301 Roots beginning with consonants take short अ a as their initial augment Thus अ a has the accent Thus from बुध् *budh*, Present बोधामि *bodhami*, Imperfect अबोधम् *abodham*

Roots beginning with vowels always take Vridhhi, the irregular result of the combination of the augment with the initial vowels (Pan vi 1, 90)

अ a with अ a, or आ ā, = आ ā

अ a with इ i, ई ī, ए e, or ऐ ai, = ऐ ai

अ a with उ u, ऊ ū, ओ o, or औ au, = औ au

अ a with अ् अ, or अ् अ, = अर् अ

From अर्च arch, अर्चति *archati*, he praises, आर्चत् *archat*, he praised

From ईक्ष iksh, ईक्षति *ikshati*, he sees, ऐक्षत् *ikshata*, he saw

From उद् und, उन्ति *unati*, he wets, अन्त *anant*, he wetted

From अर्च arch, अर्चति *archati*, he goes, अर्चत् *archat*, he went

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent In the later Sanskrit, too, it has to be dropt after the negative particle मा *ma* (Pan vi 4. 74) मा भवान् कर्षीत् *ma bhavān karṣīṭ*, Let not your Honour do thus! or मा स करोत् *mā sma karot*, May he not do it!

Reduplication

§ 302 Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class These will be stated first, afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately

General Rules of Reduplication

§ 303 The first syllable of a root (i.e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh* भृद् *bhṛd* is exceptional in forming बभृद् *babhṛd* (Pān VII 4 73)

§ 304 Aspirated letters are represented in reduplication by their corresponding unaspirated letters

भिद् *bhid*, to cut, = बिभिद् *bibhid*

धृद् *dhd*, to shake, = दुधृद् *dudhd*

§ 305 Gutturals are represented in reduplication by their corresponding palatals, ह् *h* by ञ् *j* (Pān VII 4, 62)

कुट् *kut*, to sever, = चुकुट् *chukut*

खन् *khan*, to dig, = चखन् *chakhan*

गम् *gam*, to go, = जगम् *jagam*

हस् *has*, to laugh, = जहस् *jahas*

§ 306 If a root begins with more than one consonant, the first only is reduplicated

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*

§ 307 If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated

स्तु *stu*, to praise, = हुस्तु *tushṭu* (§ 103, 1)

स्तन् *stan*, to sound, = तस्तन् *tanstan*

स्पृष्ट् *spardh*, to strive, = पस्पृष्ट् *paspardh*

स्था *sthā*, to stand, = तस्था *tanstha*

च्युत् *chhyut*, to drop, = चुच्युत् *chuchhyut*

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*

§ 308 If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable

गाह् *gah*, to enter, = जगाह् *jagah*

क्री *kṛi*, to buy, = चिक्री *chikṛi*

सूद् *sūd*, to strike, = सुषूद् *sushūd*

§ 309 If the radical (not final) vowel is *e* or *ai*, it becomes इ *i*, if it is ओ *o* or औ *au*, it becomes उ *u*

सेत् *set*, to worship, = सिषेत् *sishet*

दीक् *dhauk*, to approach, = दुदीक् *dudhauk*

§ 310 Roots with final *e*, *ai*, ओ *o*, are treated like roots ending in *a*, taking अ *a* in the reduplicative syllable

धे *dhe*, to feed, = दधि *dadhai*

गै *gai*, to sing, = जगै *jagau*

शो *śo*, to sharpen, = जशो *śasau*

§ 311 The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels (This change is called *Samprasāraṇa*) Pāṇ VI 1, 17

Root	1st Pers Sing Redupl Perf	Weak Form*	Weakest Form†
यञ् <i>yaj</i> = इयान् <i>iyaya</i> , to sacrifice, (for ययान् <i>yayuja</i>)	ईञ् <i>īj</i>	(इञ् <i>y</i>)	
वच् <i>vach</i> = उवाच <i>uācha</i> , to speak.	ऊच् <i>ūch</i>	(उच् <i>uch</i>)	
वद् <i>vad</i> = उवाद <i>uvada</i> , to say	ऊद् <i>ūd</i>	(उद् <i>ud</i>)	
वप् <i>vap</i> = उवाप <i>uvāpa</i> , to sow	ऊप् <i>ūp</i>	(उप् <i>up</i>)	
वश् <i>vaś</i> = उवाश <i>uvāśa</i> , to wish.	ऊश् <i>ūś</i>	(उश् <i>uś</i>)	
वस् <i>vas</i> = उवास <i>uāsa</i> , to dwell.	ऊस् <i>ūs</i>	(उस् <i>us</i>)	
वह् <i>vah</i> = उवाह <i>uāha</i> , to carry	ऊह् <i>ūh</i>	(उह् <i>uh</i>)	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave	ऊय् <i>ūy</i> or ऊव् <i>ūv</i> ||	(उ <i>u</i>)	
व्यच् <i>vyach</i> = विस्याच <i>vivyācha</i> , to surround	विविच् <i>viich</i>	(विच् <i>rich</i>)	
व्यप् <i>vyadh</i> = विस्याप <i>vivyādha</i> , to strike	विविप् <i>vividh</i>	(विप् <i>vidh</i>)	
व्यप् <i>vyath</i> = विस्ये <i>vivyathe</i> (Pān VII. 4, 68)	विविप् <i>vivyath</i>	(व्यप् <i>vyath</i>)	
स्वप् <i>svap</i> = सुप्ताप् <i>sushtupa</i> , to sleep	मुष्प् <i>śushup</i>	(मुप् <i>sup</i>)	
स्रि <i>svi</i> = शुश्राव <i>śuśava</i> , to swell ¶	शुशू <i>śuśū</i>	(शू <i>śū</i>)	
व्ये <i>vye</i> = विस्याप <i>vivyāya</i> , to cover	विवी <i>viiv</i>	(वी <i>vi</i>)	
ज्या <i>jyā</i> = निज्यौ <i>jyau</i> , to grow old	जिजी <i>jijī</i>	(जी <i>jī</i>)	
ह्वे <i>hve</i> = जुहाव <i>juhava</i> , to call (Pān VI 1, 33)	जुहु <i>juhū</i>	(हू <i>hū</i>)	
प्याद् <i>pydy</i> = पिप्ये <i>pipyē</i> , to grow fat (Pān VI 1, 29).	पिपी <i>pipi</i>	(पी <i>pī</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take	जगृह् <i>jagrāh</i>	(गृह् <i>grāh</i>)	

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into ए *ā*.

अद् *ad*, to eat, = एद् *ād*

§ 313 Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *an*

अर्च् *arch* = आनर्च् *dnarch* (Also अज् *as* (Su), आनजे *anāse*) Pāṇ VII 4, 72

§ 314 Roots beginning with इ *i* or उ *u* (not prosodically long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *ī* and ऊ *ū*, but if the radical इ *i* or उ *u* take Guna or Vriddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ VI 4, 78)

* The weak forms appear in all persons of the reduplicated perfect where neither Vriddhi nor Guna is required

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle the benedictive the passive &c.

‡ यप् *yap* is a substitute for येरे in the reduplicated perfect (Pāṇ II 4 41) If that substitution does not take place, then येरे forms ययी *caran*, ययू *carū* (Pāṇ VI 1, 40)

|| I 27 VI 1, 39, 39

¶ Or शिश्राप *śiśra* (Pāṇ VI 1, 30)

इप् *ish* = ईपतु *ish atuh* they two have gone
 = इयेप् *iy esh-a* (Guna), I have gone
 उक् *ukh* = ऊक्तु *ukh atuh*, they two have withered
 = उयोक् *ui-okh-a* (Guna), I have withered

§ 315 The root च् *ç* forms the base of the reduplicated perfect as चार *dr*
 Other roots beginning with च् *ç* prefix चान् *dn* (Pāṇ VII 4 71)

चान् *çy* to obtain, = चानून् *dn-çy*

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect

Special Rules of Reduplication

§ 316 So far the process of reduplication would be the same whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ, viz

- 1 In the Reduplicated Perfect, radical च् *ç*, च् *ç*, whether final or medial are represented in reduplication by च *a*
- 2 In the bases of the Hu class final च् *ç* and च् *ç* (they do not occur as medial) are represented in reduplication by इ *i*:

Reduplicated Perfect.

भृ *bhr*, to bear, = बभार *babh ira*

सृ *sr*, to go, = गसतार *gasara*

टृ *hr* to take, = गहार *jahdra*

Hu Class. Present, &c

भृ *bhr* = बिभर्ति *bibharti*

सृ *sr* = गिसर्ति *gisarti*

टृ *hr* = गिहर्ति *jiharti*

The root च् *ç*, to go forms इयति *iy-arti* पूरि, to fill, पिपति *piparti*

§ 317 The three verbs निन् *ny*, विन् *vy*, and विष् *vish* of the Hu class take Guna in the reduplicated syllable. (Pāṇ VII 4, 75)

निन् *ny* to wash नेनेक्ति *nenekti*, नेनिके *nenikte* विन् *vy*, to separate, वेवेक्ति *veekti* विष् *vish*, to pervade, वेवेष्टि *veteshi*

§ 318 The two verbs मा *md* to measure, and हा *h* to go, of the Hu class take इ *i* in the reduplicative syllable (Pāṇ VII 4, 76)

मा *mi*, मिसीते *mimite* हा *hi*, गिहति *jihite*

§ 319 Certain roots change their initial consonant if they are reduplicated हन् *han* to kill, जघान् *jagh ana* Likewise in the desiderative जिघांसति *jighāmsati*, and the intensive जघम्यते *jaghanyate* (Pāṇ VII 3 55)

हि *hi*, to send (Su) जिघाय *jighaya* Likewise in the desiderative जिघीषति *jighīshati*, and the intensive जेषीयते *jeghīyate* (Pāṇ VII 3, 56)

जि *ji*, to conquer जिगाय *jigaya*. Likewise in the desiderative जिगीषति *jigīshati* but not in the intensive, which is always जेषीयते *jeghīyate* (Pāṇ VII 3 57)

चि *chi*, to gather, has optionally चिचय *chichaya* or चिकय *chikaya* The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyate* only (Pāṇ VII 3 58)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for the special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take *स a* (First Division), or *तु nu*, *उ u*, *नी ni* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking *आथे āthe* as the termination of the 2nd pers. dual *Ātm*, and learning that the *आ ā* of *आथे āthe* is changed to *इ i* after bases in *स a* (Pān. vii. 2, 81), it is simpler to take *इथे ithe* as the termination in the First Division; but still simpler to commit to memory such forms as *बोधेथे bodhethe*, *द्विषाथे dvishāthe*, *मिमथे mimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASKAIPADA.

ĀTMANEPAḌA.

Present.	Imperf.	Optative	Imperat.	Present.	Imperfect	Optative	Imperative.
1. अमि <i>ami</i>	म <i>m</i>	इयं <i>iyam</i>	अमि <i>ami</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: <i>h</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स <i>sa</i>
3. ति <i>ti</i>	त <i>t</i>	इत <i>it</i>	तु <i>tu</i> *	ते <i>tē</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अयः <i>ayaḥ</i>	अय <i>aya</i>	इय <i>iya</i>	अय <i>aya</i>	अयहे <i>ayahe</i>	अयहि <i>ayahi</i>	इयहि <i>icahi</i>	अयहे <i>ayaḥai</i>
2. यः <i>thāḥ</i>	तं <i>tām</i>	इतं <i>itām</i>	तं <i>tām</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इथायां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amaḥai</i>
2. य <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	अथे <i>dhee</i>	अथं <i>dheam</i>	इथं <i>idheam</i>	अथं <i>dheam</i>
3. ति <i>ti</i>	न <i>n</i>	इतुः <i>iyuh</i>	नु <i>nu</i>	ने <i>nte</i>	न <i>ntu</i>	इरन् <i>iran</i>	नां <i>nām</i>

* In the second and third persons तां *tā* may be used as termination after all verbs, if the sense is benedictive

SECOND DIVISION

Su, Tan, Kṛi, Ad, Hu, and Rudh Classes

PARASMAIPADA				ĀTMANEPAḌA			
Present	Imperfect	Optative	Imperative	Present	Imperfect	Optative	Imperative
1 मि <i>mi</i>	अम <i>am</i>	या <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	ईय <i>īy</i>	ऐ <i>ai</i>
2 सि <i>si</i>	ह <i>h</i>	या <i>yā</i>	हि <i>hi</i> *	से <i>se</i>	था <i>thāh</i>	ईया <i>īdhāh</i>	स्व <i>sva</i>
3 ति <i>ti</i>	त <i>t</i>	यात <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	ता <i>ta</i>	ईत <i>īta</i>	ता <i>tām</i>
1 व <i>va</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vake</i>	वहि <i>vahi</i>	ईवहि <i>īvahi</i>	आवहि <i>āvahi</i>
2 थ <i>thāh</i>	त <i>tam</i>	यात <i>yātām</i>	त <i>tam</i>	आपे <i>āpē</i>	आप <i>ādhām</i>	ईयाप <i>īydhām</i>	आपा <i>ādhān</i>
3 त <i>ta</i>	ता <i>tām</i>	याता <i>yātām</i>	ता <i>tām</i>	आवे <i>āve</i>	आता <i>ātām</i>	ईयाता <i>īyātām</i>	आता <i>ātām</i>
1 म <i>ma</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>māhe</i>	महि <i>māhi</i>	ईमहि <i>īmāhi</i>	आमहि <i>āmāhi</i>
2 थ <i>thā</i>	त <i>ta</i>	यात <i>yātā</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्व <i>dhvam</i>	ईध्व <i>īdhvam</i>	ध्व <i>dhvam</i>
3 अति <i>anti</i> †	अन् <i>an</i> ‡	यु <i>y</i> ह	अनु <i>antu</i>||	अते <i>ate</i>	अत <i>ata</i>	ईत <i>ītan</i>	अता <i>ātām</i>

The terminations enclosed in squares are the weak, i.e. unaccented terminations which require strengthening of the base

§ 322 By means of these terminations the student is able to form the Present Imperfect, Optative and Imperative in the Parasmaipada and Ātmanepada of all regular verbs in Sanskrit, and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods both in the Parasmaipada and Ātmanepada. Some verbs, however, are irregular in the formation of their base, these must be learnt from the Dhātupāṭha

* The Su and Tan classes take no termination except when उ is preceded by a conjunct consonant

† Hu class and अभ्यस्त *abhyasta* i.e. reduplicated base* take अति *ati*

‡ Hu class reduplicated bases and विद् *vid* to know take उ *u* before which verbs ending in a vowel require Guna. उ *u* is used optionally after verbs in आ *ā*, and after द्विद् *dhvīd* to hate (Pāṇ 112 4 109—112)

|| Hu class and reduplicated bases take अनु *anu*

PARASĀIPADA.

Present

Root	VERBAL BASE	चामि amā	मि ai	* ति ti	यः arach	यः thach	तः tach	सम् amach	च thā	ति ntā
भृ bhū	भृ bhāva	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati
तृ tṛ	तृ tudā	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati
दिव् div	दिव् divya	दीवति divati	दीवति divati	दीवति divati	दीवति divati	दीवति divati	दीवति divati	दीवति divati	दीवति divati	दीवति divati
चुरै chur	चोरय choraya	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati
	Second Division	मि mi	मि ai	ति ti	यः arach	यः thach	तः tach	मः mach	च thā	ति ntā
मु mū	मु मुना munā	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti	मुनोति munoti
तन् tan	तन् तनो tanō	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti	तनोति tanoti
क्री krī	क्रीणी क्रीणी क्रीणी krīṇī krīṇī krīṇī	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti	क्रीणीति kṛīṇīti
चड् aḍ	चड् चड् चड् चड् aḍ aḍ aḍ aḍ	चडति chadati	चडति chadati	चडति chadati	चडति chadati	चडति chadati	चडति chadati	चडति chadati	चडति chadati	चडति chadati
जु ju	जु जुहो जुहो जुहो juhō juhō juhō juhō	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti	जुहोति juhōti
रुद्ध rudh	रुद्ध रुद्ध रुद्ध रुद्ध ruddh ruddh ruddh ruddh	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati

1 Or मुनः munah

2 Or मुनः munah

3 Or तन्ः tanah

4 Or तन्ः tanah

5 See § 321, note 1.

1 Or मुनः, sunarā

2 Or मुनः, sunarā

3 Or तन्, tanarā

4 Or तन्, tanarā

5 See § 321, note 1.

ĀTMA NE PA DA.

Imperative.

Root	VERBAL BASE	ए ए	स सः	तः तः	सः सः	सः सः	सः सः	सः सः	सः सः
	First Division	अभि	अवस	अवता	अवतः	अवतः	अवतः	अवतः	अवतः
भृ	bhṛa	bhṛa	bhṛava	bhṛatā	bhṛatā	bhṛatā	bhṛatā	bhṛatā	bhṛatā
तृ	tṛa	tṛa	tṛava	tṛatā	tṛatā	tṛatā	tṛatā	tṛatā	tṛatā
दृ	dṛa	dṛa	dṛava	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā
दृ	dṛa	dṛa	dṛava	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā
चृ	chṛa	chṛa	chṛava	chṛatā	chṛatā	chṛatā	chṛatā	chṛatā	chṛatā
	Second Division	अभि	अवस	अवता	अवतः	अवतः	अवतः	अवतः	अवतः
भृ	bhṛa	bhṛa	bhṛava	bhṛatā	bhṛatā	bhṛatā	bhṛatā	bhṛatā	bhṛatā
तृ	tṛa	tṛa	tṛava	tṛatā	tṛatā	tṛatā	tṛatā	tṛatā	tṛatā
दृ	dṛa	dṛa	dṛava	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā
दृ	dṛa	dṛa	dṛava	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā	dṛatā
चृ	chṛa	chṛa	chṛava	chṛatā	chṛatā	chṛatā	chṛatā	chṛatā	chṛatā

CHAPTER X

GENERAL OR UNMODIFIED TENSES

§ 323 In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses, and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs* of the Chur class preserve their चय *aya* throughout, except in the Aorist and Benedictive.

r Reduplicated Perfect

§ 324 The root in its primitive state is reduplicated. The rules of reduplication have been given above (§§ 302-319)

§ 325 The Reduplicated Perfect can be formed of all verbs, except

- 1 Monosyllabic roots which begin with any vowel prosodially long but च *a* or जा *u* such as ईद् *id*, to praise, दुप् *edh*, to grow, इप् *indh*, to light, उद् *und*, to wet चृच्छ *richchh* and ऊर्नु *urnu* are excepted
- 2 Polysyllabic roots, such as चक्रात् *chakas*, to be bright
- 3 Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives

§ 326 Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition (§ 340)

So do likewise दय *day*, to pity, &c., अय *ay*, to go जात् *as*, to sit down (Pan III 1, 37), कात् *kas* to cough (Pan III 1, 35), also कात् *kaś* to shine (Sar), optionally उष् *ush*, to burn, (ओषा *oshān*), विद् *vid*, to know, (विद्वा *vidam*), जागृ *jagrī*, to wake, (जागरा *jagaram*, Pan III 1, 38), and, after taking reduplication, भी *bhī* (बिभया *bibhayām*), ह्री *hrī* (निहया *nihrayam*) भृ *bhri* (बिभ्रा *bibhādm*), and हु *hu* (जुहा *juhai* *u*, Pan III 1, 39)

The verb ऊर्नु *urnu* to cover, although polysyllabic, allows only of ऊर्नुनाय *urnunaya* as its Perfect.

चृच्छ *richchh*, to fail, although ending in two consonants, forms only चानर्च्छ *ānarchchha*

Terminations of the Reduplicated Perfect

SINGULAR

1	च <i>a</i>	ए <i>e</i>
2	इप् <i>itha</i>	इप् <i>ishe</i>
3	च <i>a</i>	ए <i>e</i>

DUAL.		
1. इय ita	|	इयहे itahe
2. अयुः athuk		आयि āthe
3. अतुः atuh		आति āte
PLURAL.		
1. इम ima	|	इमहे imahe
2. अ a		इयि idhie or इहे idhie
3. उः uh		इरे ire

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ i of certain terminations will be given below.

§ 327 The accent falls on the terminations in the Parasmaipada and Ātmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guna, take Guna throughout the singular, if followed by a consonant.

भिद् bhid, बिभेद् bibhed-a, बिभेदिष bibhed-itha, बिभेद् bibhed-a.

बुद् budh, बुबोध bubodh-a, बुबोधिष bubodh-itha, बुबोध bubodh-a.

But, जीव jīh, a long medial vowel not being liable to Guna, forms जीविष jīviv-a, जीविषिष jīviv-itha, जीविष jīviv-a.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

नी nī, निनाय nindy-a or निनय ninay-a, निनयिष ninay-itha, निनाय nindy-a.

3. अ a if followed by a single consonant, takes Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

हन् han, जघान jaghān-a or जघन jaghan-a, जघनिष jaghan-itha, जघान jaghān-a.

Note.—If the second person singular Parasmaipada is formed by यथा, the accent falls on the root, if with इय ita, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guna, पिन् पि, पिबेत् pivet, but पिबिषिष pivitha (Pān 1, 2, 3)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Ātmanepada. Here the following rules must be observed :

1. Roots like पत pat, i. e. roots in which अ a is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च r, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इत् *it*ha, Pān VI 4, 120 121)

पच् *pach* पपक्च *papaktha*, but पेचिच् *pechitha* पेचिम् *pechima*, पेचुः *pechuh* तन् *tan*, तेनिच् *tenitha*, तेनिम् *tenima* तेनुः *tenuh*

2 Roots mentioned in § 311 take their weak form

वह् *rah* उवाह् *uraha*, ऊहिम् *uhima*

वच् *vach*, उवाच *uvacha*, ऊचुः *ūchuh*

Note—The roots तृ *tri* मल्ल *phal* भञ्ज *bhaj* त्रप् *trap* त्रश् *śrath* (Pān VI 4 122) and राध् *rādh* in the sense of killing (123) form their Reduplicated Perfect like पत *pat*. The roots तृ *tri* भ्रम् *bhram* and त्रस् *tras* (124) may do so optionally and likewise फण् *phan* रान् *ra* भ्रज् *bhrāj* भ्राज् *bhrāj* भृज् *bhrij* स्वन् *syam* खन् *svan*

3 The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel (Pān VI 4, 98)

गम् *gam* जग्मत् *jagmatuh*

हन् *han*, जग्मत् *jaghnatuh*

खन् *khan* चक्षत् *chakshatuh*

घस् *ghas*, जक्षत् *jakshatuh*

4 Roots ending in consonants preceded by a nasal (Pān I 2, 5), such as मन् *manth*, स्रम् *srams*, &c., do not drop their nasal in the weakening forms. Ex 3rd pers dual ममचत् *mamanthatuh* सस्रसे *sasramse*

5 The verbs त्रश् *śrath*, ग्रन्थ् *granth*, दम्ब् *dambh*, and खन् *svan*, however, may be weakened, and form श्रेयत् *śrethatuh*, ग्रेयत् *grethatuh*, देभत् *debhatuh*, सखने *sasvaye* (loss of nasal and e, cf Pān I 2, 6, v). But according to some grammarians the forms शक्रन्थत् *śakranthatuh* &c. are more correct.

§ 329 Roots ending in आ *a*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pān VI 4 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *a*

The same roots take औ *au* for the termination of the first and third persons singular Parasmai

दा *da*, दद् *dad-au*, ददिय *dad u.a*, ददयु *dad-athuh*, ददिरे *dad ire*

म्लै *mlai* मम्लौ *maml au*, मम्लिय *maml u.a*, मम्लयु *maml athuh*, मम्लिरे *maml ire*

Except ये *ye*, हे *hie* &c., see § 311

§ 330 Roots ending in इ, ई, ए, अ, if preceded by one consonant, change their vowels before terminations beginning with vowels, into य *y*, र *r*

* शस् हितायामिति केचित् केचित्तु शस्य भुतगतयामिति। Prasāda p 13 a. In a later passage the Prasāda (p 17 b) dec des for both शस् *śas* and शस्य *śas*

If preceded by more than one consonant, they change their vowels into इ *iy*, ए *ar* *

Roots ending in उ *u*, ऊ *ū*, change these vowels always into उ *ur*

Most roots ending in अ *ra*, change the vowel to ए *ar* (Pāṇ VII 4, 11)
गृ *grī*, जगरतु *jagaratuh* †.

नी *nī*, निमित्त *niny-ira*, we two have led

त्रि *tri*, त्रिचित्रि *tricy-ira*, we two have gone

कृ *kṛi*, चक्रतु *chakr-athuh*, you two have done

स्तृ *stṛi*, स्तरतु *lastar-athuh*, you two have spread

यु *yu*, युयुतु *yuyur-athuh*, you two have joined

स्तु *stu*, तुष्टतु *tushṭur-athah*, you two have praised

कृ *kṛi*, चक्रतु *chakar-athuh*, you two have scattered

CHAPTER XI

THE INTERMEDIATE इ

§ 331 Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and so far the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ between base and termination, and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ than (as has been done in § 326) to represent the इ as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ is not employed, instead of defining the cases in which it *must* or *may* be inserted.

* अ *ra* forms the perf चार *ara* 3rd pers dual चारतु *aratah* अत्त *rictak* forms चानत्त *anarekēṭha* 3rd pers dual चानत्तु *anarekēṭhaḥ* (Pāṇ VII 4, 11)

† In अ *ra*, इ *ra* and ए *ra* a further shortening may take place, अरातु *asaratah* being shortened to अरातु *asaratah* &c (Pāṇ VII 4, 28)

One termination only, that of the 3rd pers plur Perf *Ātm*, इतिरे, keeps the intermediate इः under all circumstances. In the Veda, however, this इः, too, has not yet become fixed, and is occasionally omitted, e.g. दुदुहे *duduk-re*.

Let it be remembered then, that there are three points to be considered

- 1 When is it necessary to omit the इः?
- 2 When is it optional to insert or to omit the इः?
- 3 When is it necessary to insert the इः?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is necessary to omit the इः? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इः may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इः is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इः authorities differ, that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

Taking as the starting point the general axiom (Pāṇ VII 2, 35) that every termination beginning originally with a consonant (except य्य) takes the इः, which we represent as a portion of the termination, we proceed to state the exceptions, i.e. the cases in which the इः must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332 The following verbs, which have been carefully collected by native grammarians (Pāṇ VII 2, 10), are not allowed to take the intermediate इः in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य्य) (Note—The reduplicated perfect and its participle in वृत्तः are not affected by these rules, see § 334.)

- 1 All monosyllabic roots ending in च्च् *d*
- 2 All monosyllabic roots ending in इ, except वि *śri*, to attend (21, 31)*, वि *śi*, to grow (23, 41) (Note—स्मि *smi*, to laugh, must take इः in the Desiderative Pāṇ VII 2, 74)
- 3 All monosyllabic roots ending in इ, except डी *dī*, to fly (22, 72, 26, 26 *anudatta*), and शी *śī*, to rest (24, 22)

* These figures refer to the Dhatupāṭha in Westergaard's *Radices Linguae Sanscritae* 1841

4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23, not 31, 9), रु ru, to sound (24, 24), नु nu, to praise (24, 26, 28, 1047); कृ kshu, to sound (24, 27), कृ kshnu, to sharpen (24, 28) सु su, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ VII 2, 36) (Note—सु stu, to praise, and सु su, to pour, take इ i in the I Aorist Parasmaipada; Pāṇ VII 2, 72.)
5. All monosyllabic roots ending in ए e, except चृ ch, to choose (31, 38) Important exception in the Fut and Cond. in चृ sya, all verbs in चृ re take इ i (Pāṇ VII 2, 70)
सृ sri, to sound, may take इ i (Pāṇ VII 2, 44) भृ bhrī, to carry, may take इ i in the Desider (Pāṇ VII 2, 49) दृ dṛī, to regard, धृ dhṛī, to hold, and चृ ch, to go, take इ i in the Desider (Pāṇ VII 2, 74, 75)
In the Benedictive and I Aorist verbs ending in चृ e and beginning with a conjunct consonant may take इ i (Pāṇ VII 2, 43)
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ u and चृ ch, must not take इ i
7. Of roots ending in क k, शक śak, to be able (26, 78, 27, 15)
8. Of roots ending in च् ch, पच pack, to cook (23, 27), वच् vacch, to speak (24, 55), मुच् much, to loose (28, 136), सिच् sich, to sprinkle (28, 140), रिच् rich, to leave (29, 4), विच् ich, to separate (29, 5)
9. Of roots ending in च् ch, प्रच् prachh, to ask (28, 120) It must take इ i in the Desider (Pāṇ VII 2, 75)
10. Of roots ending in ज् j, मज् maj, to embrace (23, 7), लज् lyaj, to leave (23, 17), सज् sañj, to adhere (23, 18), भज् bhaj, to worship (23, 29), रज् rajj, to colour (23 30, 26, 58), यज् yaj, to sacrifice (23, 33), निज् nyj, to clean (25, 11), विज् vij, to separate (25, 12, not 28, 9 or 29, 23), [Kās मज् mry], यज् yaj, to meditate (26, 68), to join (29, 7), मज् mry, to let off (26, 69, 29, 121), भज् bhraj, to bake (28, 4, except Desider), मज् may, to dip (28, 122), रुज् ruj, to break (28, 123), भुज् bhuj, to bend (28, 124), to protect (29, 17), भज् bhañj, to break (29, 16)
11. Of roots ending in ह् d, हृ had, to evacuate (23, 8), स्तर skand, to step (23, 10), अद् ad, to eat (24, 1), पद् pad, to go (26, 60), क्खिद् khid, to be distressed (26, 61, 28, 142, 29, 12), विद् vid, to be (26, 62), सिद् sid, to sweat (26, 79), तुद् tud to strike (28, 1), नुद् nud, to push (28, 2, 28, 132), सद् sad to droop (28, 133), शद् śad, to perish (28, 134), विद् vid, to find (28, 138? 29, 13, not 24, 56), भिद् bhid, to cut (29 2), छिद् chhid, to divide (29, 3); कृद् kshud, to pound (29, 6)

12. Of roots ending in *पृ dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 6); राध् *rādih*, to grow (26, 71, 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); लुध् *lshudh*, to be hungry (26, 81), except Part. युधिष्ठा *kshudhita* and Ger. युधिष्ठा *kshudhitrā* (Pān. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sīdh*, to succeed¹ (26, 83); साध् *sādih*, to achieve (27, 16); बध् *bandh*, to bind (31, 37)
13. Of roots ending in *न् n*, हन् *han*, to kill (24, 2), except the Fut. and Cond (Pān. VII. 2, 70), likewise its substitute बध् *badh*, मन् *man*, to think (26, 67).
14. Of roots ending in *पृ p*, तिप् *tip*, to pour (10, 1²); गृप् *grip*, to go (23, 14), तप् *tap*, to heat (23, 16, 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); श्लप् *ślap*, to sleep (24, 60), आप् *āp*, to reach (27, 14), क्षिप् *kship*, to throw (28, 5), लुप् *lup*, to cut (28, 137), लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125) (Note—*तृप् tṛip* and *दृप् dṛip*, which are generally included, may take ३, according to Pān. VII. 2, 45)
15. Of roots ending in *भ् bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6), यभ् *yabh*, coire (23, 11).
16. Of roots ending in *म् m*, रम् *ram*, to play (20, 23), नम् *nam*, to incline (23, 12), यम् *yam*, to cease (23, 15). But these three take ३ in Aor Par (Pān. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes ३ before स् of Fut, Cond, and Desider. Par. (Pān. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Ātm. (Pān. VII. 2, 36).
17. Of roots ending in *ञ् ś*, कृञ् *krush*, to shout (20, 26), दृञ् *driś*, to see (23, 19); दृञ् *damś*, to bite (23, 20); लिञ् *liś*, to be small (26, 70, 28, 127); दिञ् *diś*, to show (28, 3); रुञ् *ruś*, to hurt (28, 126), रिञ् *riś*, to hurt (28, 127), स्पर्ञ् *sprīś*, to touch (28, 128); विञ् *viś*, to enter (28, 130); मृञ् *mriś*, to rub (28, 131)
18. Of roots ending in *प् sh*, कृप् *krīsh*, to draw (23, 21, 28, 6); लिप् *liśh*, to shine (23, 32); द्विप् *driśh*, to hate (24, 3); विप् *viśh*, to pervade (25, 13), to separate (31, 54, not 17, 47), पुप् *puśh*, to nourish (26, 73; not 17, 50); शुप् *śuśh*, to dry (26, 74), लुप् *luśh*, to please (26, 75); दुप् *duśh*, to spoil (26, 76); श्लिप् *śliśh*, to embrace (26, 77); श्लिप् *śliśh*, to distinguish (29, 14), पिप् *piśh*, to pound (29, 15).
19. Of roots ending in *स् s*, वस् *vas*, to dwell (23, 36), except Part उषितः *ushitah* and Ger. उषिता *ushitā* (Pān. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for च्छ् *ad*)
20. Of roots ending in *ह् h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22), बिह् *bih*, to sprinkle (23, 23); वह् *rah*, to carry (23, 35);

दुह *duh*, to milk (24, 4; not 17, 87); दिह *dih*, to smear (24, 5);
लिह *lih*, to lick (24, 6); नह *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

A. In the future (formed by क्त *kt*), the future and conditional (formed by स्य *syā*), the desiderative, and the participle in क्त *kt* (Pān. vii. 2, 15; 44), the verb क्लिप् *klip* must not take इ i, if used in the Parasmaipada. (Pān. vii. 2, 60)

क्लिप् *klip*, to shape, Fut. कल्पति *kalpti*, Fut. कल्पस्यति *kalpsyati*, Cond. कल्पेत् *kalpeṭ*, Desid. क्लिप्स्यति *chiklpsati*, Part. क्लिप्तः *kṛiptah*

B. In the future and conditional (formed by स्य *syā*), the desiderative base, and the participle in क्त *kt*, the following four verbs must not take इ i, if used in the Parasmaipada (Pān. vii. 2, 59)

वृत् *ṛi*, to exist, Fut. वर्त्स्यति *ṛatsyati*, Cond. वर्त्स्येत् *avarṛsyat*, Desid. वृत्स्यति *urṛtsati*, Part. वृत्तः *ṛittah*. (Pān. vii. 2, 15, 55)

वृद्ध *ṛidh*, to grow, Fut. वर्द्धस्यति *ṛarṛsyati*, Cond. वर्द्धसेत् *avarṛsyat*, Desid. वृद्धस्यति *urṛṛtsati*, Part. वर्द्धः *ṛiddhah*.

स्यन्द *syand*, to drop, Fut. स्यन्स्यति *syantsyati*, Cond. स्यन्सेत् *asantsyāt*, Desid. स्यन्स्यति *usyantsati*, Part. स्यन्दः *syannah*.

ग्रह् *ṛidh*, to hurt, Fut. ग्रह्सेति *ṛatsyati*, Cond. ग्रह्सेत् *asatsyāt*, Desid. ग्रह्सेति *urṛtsati*, Part. ग्रहः *ṛiddhah*

C. In the desiderative bases, and in the participle in क्त *kt*, monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, and ग्रह् *grah*, to take, and गृह् *guh*, to hide, do not take इ i. (Pān. vii. 2, 12)

बुद् *bhū*, to be, बुद्ध्यति *bubhūshati*, Part. बुद्धः *bhūlah*

ग्रह् *grah*, निगृह्यति *niṛhṛikshati*, Part. गृह्यते *grahitah* (long *i* by special rule, cf. Pān. vii. 2, 37)

गृह् *guh*, गुह्यति *guhṛikshati*, Part. गृह्यते *gūṛhah* (cf. Pān. vii. 2, 44).

(Verbs ending in अ *ri*, and अ *ri* are liable to exceptions. See § 337. Pān. vii. 2, 38-41)

D. Participial formations

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in क्त *kt*.

(Remark that the participle in क्त *kt* is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, अ *ri*, do not take इ i before the participle in क्त *kt*, nor before other terminations which tend to weaken a verbal base. (Pān. vii. 2, 11.)

यु *yu*, to join, युज् *yu-ṛah*, युज्यान् *yu-ṛarṛin*, युजा *yu-ṛed*. (Pān. vii. 2, 11)

लृ *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tā*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, वृतवान् *vri-tavān*, वृत्वा *vri-tvā*.

गाह् *gāh*, to enter, may form (Pān. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gādhā*; hence its participle गाढः *gādhah* only.

गुप् *gup*, to protect, may form (Pān. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical चा *ā* or ई *i* do not take इ *i* in the participle in त *ta*. (Pān. VII. 2, 14, 16) *

स्विद् *sviḍ*, to sweat (marked as स्विध्रिदा *sviḍhridā*); स्विन्नः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

List of Participles in त *ta* or न *na* which for special reasons and in special senses do not take इ *i*.

ग्री *sri*, to go; ग्रीतः *śritah*, ग्रीत्वा *śritā*. (Pān. VII. 2, 11.) See § 332, 2.

श्वि *śvi*, to swell; श्वूनः *śvūnah*. (Pān. VII. 2, 14.) See § 332, 2.

क्षुब् *kshubh*, to shake; क्षुब्धः *kshubdhah*, if it means the churning-stick. (Pān. VII. 2, 18.) See § 332, 15.

स्वन् *scan*, to sound; स्वन्तः *ścāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वन्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच् *mleচ্ch*, to speak indistinctly; म्लिष्टः *mlishtah*, if it means indistinct.

विरिब् *virebh*, to sound; विरिब्धः *viribdhah*, if it refers to a note.

प्रार्ष् *phān*, to prepare; प्रार्ष्णः *phāntah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vādhah*, if it means excessive.

धृष् *dhriṣh*, to be confident; धृष्टः *dhriṣhtah*, if it means bold. (Pān. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *drīh*, to grow; दृढः *drīdhah*, if it means strong. (Pān. VII. 2, 20.)

परिपृह् *pariprih*, to grow; परिपृढः *paripriḍhah*, if it means lord. (Pān. VII. 2, 21.)

कृष् *kash*, to try; कृष्णः *kashṭah*, if it means difficult or impersious. (Pān. VII. 2, 22.)

गुप् *ghush*, to manifest; गुप्तः *ghushṭah*, if it does not mean proclaimed. (Pān. VII. 2, 23.)

सर्द् *ard*, with the prepos. सं *sa*m, नि *ni*, वि *vi*, सार्द्दः *arnnah*; समर्द्दः *samarnnah*, plagued. (Pān. VII. 2, 24.)

सर्द् *ard*, with the prepos. अभि *abhi*; सार्द्दः *abhyarṇnah*, if it means near. (Pān. VII. 2, 25.)

पृत् *rit* (as causative), पृत्तः *rpittah*, if it means read.

* निद्र *niḍ*, to be soft, though having a technical चा *ā*, may, in certain senses, form its participle as नेदितः *meditah* or निद्रः *miḍnah* (Pān. VII. 2, 17). The same applies to all verbs marked by technical चा *ā*.

Intermediate Σ_1 in the Reduplicated Perfect

§ 334 The preceding rules, prohibiting in a number of roots the *ṛ* for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit *ṛ* in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the *ṛ* become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (P¹⁹ vii 2 13),

- १ कृ *kṛ*, to do, (unless it is changed to कृ *skṛ*), १st pers dual वदतु *vadatu-ra*
but संचास्करिण *sanchaskarita* 2nd pers sing संचक्षते *sanchakshate*
- २ गृ *gr̥* to go, भगवत् *bhagav-*
- ३ भृ *bhṛ*, to bear, बभूव *babhu-va*
- ४ वृ *vṛ* (वृ *vṛ*a and वृ *vṛ*i*), to choose, वीर वदतु *vir vadat*, वार्य *var-yā*-
Ātm ययुधे *yayudhe*, ययुषे *yayushē*
- ५ श्रु *śru*, to praise, लुहृ *luhṛ-va* लुहोय *luhōtha*
- ६ दृ *dru*, to run, दुद्रुव *dudru-va* दुद्रोय *dudro-tha*
- ७ रु *ru*, to flow, सुसुव *susru-va* सुसोय *suso-tha*
- ८ श्रु *śru*, to hear, अश्रुव *ashru-va* अश्रोय *ashro-tha*

§ 335 In the second person singular of the reduplicated perfect *ṭu* the *ṭ* before *u* *tha* must necessarily be left out,

- 1 In the eight roots, enumerated before (The form *वरर* *carar* *tha*, however, being restricted to the Vedā, *वररिष* *cararīṣa* is considered the right form)
- 2 In roots ending in vowels, which are necessarily without *इ* in the future (पा ११, २, ६१ See § 332, where these roots are given
या *yā*, to go, Fut *याता* *yātā* *ययाप* *yayāp* *था*
चि *chi*, to gather, Fut *चेता* *chetā* *चिषेय* *chīṣeya* *था*
- 3 In roots ending in consonants and having an *अ* for their radical vowel which are necessarily without *इ* in the future (पा ११, २, ६२ See § 332, where these roots are given

पच *pach*, to cook, Fut. पक्का *pakt*; पचय्य *papay* *tha*

But कृपति *kṛpātī*, he drops, Fut कर्श *karṣa* चक्रदिप *chakarṣi* : *ha (Bṛarudhīya requires the omission of इ : after roots with चृ *ṛ* only, which are necessarily without इ : in the future (Pan VII 2, 63), except root चृ *ṛ* itself. Hence he allows चेषिप *jechulha*, besides पपकथ *papaktha*, इन्दिप *inyantha*, besides इषथ *wasaktha*).

* यम् लः (2, 8) परतो *carane* ५० यम् लः (31 8) चापरतो *acarane* Chur यम् लः (31 38) सभक्तो *sambhaktaw* hri

† The form पररिप *pararipa* which Westergaard mentions may be derived from another root पृ *pr* the rule of *lān sa* being restricted by the commenta to पृम *pram* and पृम *pram*.

- 4 All other verbs ending in consonants with any other radical vowel but ख *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *ta*)

Exceptions

- 1 In सृन् *sry* and दृश् *drish*, the omission is optional
सृन् *sry*, सस्रश् *sasrashtha*, or ससृजिष *sasryitha*
- 2 The verbs अस्ति *asti*, अस्ति *arhi*, व्ययति *vyayati* must take इ *i*
अद् *ad*, आदिष *ad : tha*, (exception to No 3)
चू *ri*, चारिष *ar-i-tha* (exception to No 2)
ये *eye*, विययिष *viyay-i tha*, (exception to No 2)

Tables showing the cases in which the intermediate इ *i* must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य *y*

§ 336 In these tables त *ta* stands for the Past Participle, सन् *san* stands for the Desiderative, स्य *sya* for the Future and Conditional, ता *ta* for the Periphrastic Future, सिच् *sich* for the First Aorist, लिङ् *lin* for the Benedictive

I For all General Tenses, except the Reduplicated Perfect,

Omit इ *i*,

- 1 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*, सिच् *sich*, लिङ् *lin*
In the verbs enumerated § 332
- 2 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*
In कृप् *klip*, if Parasmaipada. § 333, A.
- 3 Before त *ta*, सन् *san*, स्य *sya*
In वृत् *vrit*, वृध् *vridh*, स्यद् *syand*, गृध् *griidh*, if Parasmaipada § 333, B
- 4 Before त *ta*, सन् *san*
In monosyllabic verbs ending in उ, ऊर्, चू चू *ri*, ग्रह *grah*, and गुह् *guh*
§ 333, C
- 5 Before त *ta*
 - a All verbs which by native grammarians are marked with रता ई, or ऊर्*
 - b The verb स्ति *stri* and others enumerated in a general list, § 333 D

II For the Reduplicated Perfect,

Omit इ *i*,

- 1 Before all terminations, except इरे *ire*
In eight verbs, mentioned § 334.
- 2 Before च *ch* / *a*, 2nd pers sing
All verbs of § 332 ending in vowels
All verbs of § 332 ending in consonants with ख *a* ns radical vowel

* The technical ऊ *u* shows that in the other general tenses the इ *i* is optional § 335 i

Optional Insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ i may or may not be inserted:

I. Before any *ardhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y:

1. In the verbs स्तु *stu*; Per. Fut. स्तुता *stuta-i-tā*, or स्तुता *stutā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्तु *stya*, स्तुष्यति *stushyati* only. Pāṇ. VII. 2, 70.)

2. स्तु *stā* (as Ad and Div, not as Tud), स्तुता *stuta-i-tā*, or स्तोता *stotā*, &c. पू *dhā* (not as Tud), पूता *dha-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

3. In all verbs having a technical कृ *ḥ*; (Pāṇ. VII. 2, 44.) गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gādā*. (See § 333, D. 1.)

But अज् *ajj* (though marked अज् *ajj*) must take इ i in the I aorist. (Pāṇ. VII. 2, 71) अजिषुः *ajjishuḥ*.

3. In the eight verbs beginning with रप् *radh* (Pāṇ. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रपिता *radh-i-tā*, or रप्ता *raddhā*

(26, 85) नप् *naḥ*, to vanish, नपिता *naḥ-i-tā*, or नप्ता *naḥshā*.

(26, 86) तृप् *trip*, to delight, तृपिता *trip-i-tā*, or तृप्ता *triptā*, or तृप्ता *traptā*.

(26, 87) दृप् *drīp*, to be proud, दृपिता *darpa-i-tā*, or दृप्ता *darptā*, or दृप्ता *draptā*

(26, 88) मुह् *muḥ*, to be bewildered, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *modhā*.

(26, 89) मुह् *muḥ*, to be bewildered, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *modhā*.

(26, 90) मुह् *muḥ*, to vomit, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *modhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *snēh-i-tā*, or स्नेघा *snegdhā*, or स्नेढा *snedhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कुप् *kush* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted:

II. Before certain *ardhadhātukas* only:

1. Before *ardhadhātukas* beginning with इ *i*.

In the verbs इप् *ish* (Tud only), सह *sah*, लुप् *luh*, रुप् *rush*, रिप् *rish*. (Pāṇ. VII. 2, 48.)

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist:

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; तृद् *tṛid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*):

In the verb चृ *chri*, and all verbs ending in चृ *ri*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इत् *it*, and in चृप् *chṛip*, भ्रस् *bhrasj*, दम् *dambh*, श्रि *śri*, सृ *sur*, यु *yu*, ऊर्त् *ūr*, भृ *bhri* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *dariḍrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and I. aorist (सिच् *sich*) in the *Ātmanepada*:

In the verb चृ *chri*, and all verbs ending in चृ *ri* (Pāṇ. VII. 2, 42). The चृ *ri* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in चृ *ri* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā*:

In verbs having a technical उक् *uk*. (Pāṇ. VII. 2, 56.)

• शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in न्ता *nta*:

In the verb क्लिप् *kliṣ*. (Pāṇ. VII. 2, 50.)

क्लिप्त्वा *kliṣitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिप्ताः *kliṣitah* or क्लिष्टाः *kliṣṭah*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पूयित्वा *pūyitvā* or पूत्वा *pūtvā*, पूयितः *pūyitah* or पूतः *pūtah*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations न्ता *nta* or न्ता* *nta**:

In the verbs दम् *dam*, to tame, दातः *dāntah* or दमितः *damitah*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शातः *śāntah* or शमितः *śamitah*.

पूरं *pūr*, to fill, पूर्यः *pūryah* or पूरितः *pūritah*.

दम् *das*, to perish, दस्तः *dasṭah* or दसितः *dāsitah*.

स्पर्शं *spāś*, to touch, स्पर्शः *spāśṭah* or स्पर्शितः *spāśitah*.

छद् *chhad*, to cover, छन्नः *chhannah* or छादितः *chhādītah*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptah* or ज्ञपितः *jñapitah*.

रुप् *rush*, to hurt, रुष्टः *rushṭah* or रुषितः *rushitah*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आतः *āntah* or अमितः *amitah*.

त्वरं *tvā*, to hasten, त्वर्यः *tvāryah* or त्वरितः *tvāritah*.

संगुप् *saṅ-ghuṣ*, to shout, संगुष्टः *saṅghuṣṭah* or संगुषितः *saṅghuṣitah*.

(See § 333, D. 2.)

आसन् *āsan*, to sound, आसन्तः *āsvāntah* or आसन्तः *āsvānitah*. (See § 333, D. 2.)

* See also § 333, D. 2, note.

हृद् *hrish*, to rejoice, हृद् *hrishlah* or हृदिता *hrishitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour, अपचिता *apachitah* or अपचायिता *apachiyitah**

8 Before the participle of the reduplicated perfect in यत् *yas*

In the verbs गम् *gam*, to go, गमिवान् *gagmivān* or गगनान् *gaganān* †

हन् *han*, to kill, जगिष्वान् *jaghiṣvān* or जघनान् *jaghanān*

विद् *vid*, to know, विविदिष्वान् *vividiṣvān* or विविद्वान् *vividvān*

विष् *viś*, to enter, विविश्वान् *vivishvān* or विविश्वान् *vivishvān*

दृग् *dṛś*, to see, ददृश्वान् *dadṛshvān* or ददृश्वान् *dadṛshvān*.

Necessary Insertion of ३ :

§ 338 ३ : must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides, these, the following special cases may be mentioned

1 Before यत् *yas*, participle of reduplicated perfect

a In the verbs ending in सा *a* (Pan VII 2, 67) पा *pā*, पयिवान् *payivān*

In the verbs reduced to a single syllable in the reduplicated perfect

(Pan VII 2, 67) अस् *aś*, to eat, अशिवान् *aśivān*

b In the verb घस् *ghas*, to eat, जक्षिवान् *jakṣivān*

Other verbs reject it

2 Before स्य *syā* of the future and conditional

In all verbs ending in च् *ri* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhr* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविसि *astāvisham*

but in the Ātmanepada, अस्तोषि *astōṣhi*

4 Before the terminations of the desiderative (सन् *san*)

In the verbs कृ *kri*, गृ *grī*, दृ *dri*, धृ *dhr* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs स्मि *smi*, पू *pū*, च् *ri*, च् *ri*, च् *ri*, and अस् *aś* (Pan VII 2, 74)

5 Before the gerundial त्वा *tva* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs वस् *vas*, to dwell, क्षुष *kṣudh*, to hunger, अच् *ach*, to worship, लुब् *lubh*, to confound (Dh P 28, 22)

6 Before त्वा *tva* only

In जृ *jri*, to grow old, त्रच्छ *trachh*, to cut (Pan VII 2, 55)

7 Before ए *tha* 2nd pers sing reduplicated perfect

In अद् *ad* to eat, च् *ri*, to go, ये *rye*, to cover अदिष्य *aditha*, against

§ 335, 3, आदिष्य *āditha*, § 335, 3 note, विषयिष्य *viṣayitha*

* Pan VII 2 30

† Pan VII 2 68

- 2 Before *ardhadhatukas* beginning with स् *s*, but not in the aorist
 In the verbs कृत् *kṛit*, to cut, चृत् *chṛit*, to kill, छृत् *chhṛit*, to play, तृत् *trid*, to strike, नृत् *nṛit*, to dance (Pan VII 2 57)
- 3 Before the termination of the desiderative base (सन् *san*)
 In the verb वृ *vr*, and all verbs ending in चृ *ṛi* (Pan VII 2, 41)
 In the verbs ending in इव *iv* and in चृ *ṛi*, ध्रस् *bhras*, दम् *dambh*, सि *si*, स्व *sva*, यु *yu* ऊर्नु* *ūnu** भृ *bhṛi* (Bhu class) जप् *jnap*, सन् *san* also तन् *tan*, पत् *pat*, दरिद्रा *daridra*. (Pan VII 2 49)
- 4 Before the terminations of the benedictive (लिङ् *liṅ*) and I aorist (सिच् *sich*) in the *Ātmanepada*
 In the verb वृ *vr*, and all verbs ending in चृ *ṛi* (Pan VII 2, 42) The चृ *ṛi* is changed into ई *ī* or ऊ *ū*
 In verbs ending in चृ *ṛi* and beginning with a conjunct consonant (Pan. VII 2, 43)
- 5 Before the gerundial termination त्वा *ta*
 In verbs having a technical उ *u* (Pan VII 2, 56)
 शम् *śam* (शम् *śamu*), शमित्वा *śamitva* or शान्त्वा *śantva*
- 6 Before the gerundial termination त्वा *ta* and the participle in त् *ta*
 In the verb क्लिप् *klip* (Pan VII 2, 50)
 क्लिशित्वा *klishta* or क्लिष्टा *klushta*, क्लिशित् *klishtaḥ* or क्लिष्ट *klushtaḥ*
 In the verb पू *pū* (Pan. VII 2 51)
 पवित्वा *pavita* or पूत्वा *pūta* पवित् *pavitaḥ* or पूत् *pūtaḥ* It must take इ : in the desiderative (Pan VII 2 74)
- 7 Before the participial terminations त् *ta* or न्त *nta**
 In the verbs दम् *dam*, to tame, दान्त *dantaḥ* or दमित *damitaḥ* (Pan VII 2, 27)
 शम् *śam* to quiet शान्त *śantaḥ* or शमित *śamitaḥ*
 पू *pū*, to fill पूर्ण *pūrṇaḥ* or पूरित *pūritaḥ*
 दम् *das*, to punish, दान्त *dantaḥ* or दमित *dasitaḥ*
 स्पृग् *spas* to touch, स्पृष्ट *spashtaḥ* or स्पृष्टित *spashtaḥ*
 छद् *chhad*, to cover, छद्म *chhannaḥ* or छादित *chhāditaḥ*
 जप् *jnap* to inform, जप्त *japtaḥ* or जपित *japitaḥ*
 रुष् *rush*, to hurt, रुष्ट *rushṭaḥ* or रुषित *rushitaḥ* (Pan. VII 2, 28)
 गम् *gam*, to go गत *gataḥ* or गमित *gamitaḥ*
 त्व *tvā*, to hasten त्वर्ण *tvarṇaḥ* or त्वरित *tvaritaḥ*
 सप् *saṅghush*, to shout, सप्ष्ट *saṅghushṭaḥ* or सप्षित *saṅghushitaḥ*
 (See § 333, D 2)
 आसन् *dsan*, to sound आसन्त *dsantaḥ* or आसन्तित *dsanitaḥ* (See § 333 D 2)

* हृष् *hrish*, to rejoice, हृष् *hrishash* or हृषित *hrishitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour अपचिह् *apachih* or अपचयिह् *apachayih**

8 Before the participle of the reduplicated perfect in यस् *ias*

In the verbs गम् *gam*, to go गमिष्वान् *gamishvān* or गगन्वान् *gaganvān*†

हन् *han*, to kill, जघिष्वान् *jaghishvān* or जघन्वान् *jaghnavān*

विद् *vid*, to know, विविदिष्वान् *vividishvān* or विविद्वान् *vividvān*

विश् *viś*, to enter, विविशिष्वान् *vivishishvān* or विविश्वान् *vivishvān*

दृश् *dṛś* to see, ददृशिष्वान् *dadrishishvān* or ददृश्वान् *dadrishvān*.

Necessary Insertion of इ :

§ 338 इ : must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides these the following special cases may be mentioned

1 Before यस् *ias* participle of reduplicated perfect

a In the verbs ending in एत् *a* (Pan VII 2, 67) पाप् *pā*, पयिष्वान् *payishvān*

In the verbs reduced to a single syllable in the reduplicated perfect (Pan VII 2, 67) अश *as*, to eat, आशिष्वान् *ashishvān*

In the verb घ् *ghas*, to eat, जघिष्वान् *jaghishvān*

Other verbs reject it.

2 Before स्य *syā* of the future and conditional

In all verbs ending in च् *ch* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhrī* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise First Aorist (First Form) अस्तुविष्य *astuvishyam* but in the Atmanepada, अस्तोषि *astoshi*

4 Before the terminations of the desiderative (श्न् *shan*)

In the verbs कृ *kṛ*, गृ *grī* दृ *dṛ*, धृ *dhrī* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs सि *si*, पू *pū*, च् *ch*, च् *ch*, अ *a*, and अश *as* (Pan VII 2, 74)

5 Before the gerundial त्वा *tva* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs यस् *ias* to dwell, क्षुष *kshudh*, to hunger, अच् *anch*, to worship, लुभ् *lubbh*, to confound (Dh P 28, 22)

6 Before त्वा *tva* only

In गृ *grī* to grow old, वृश् *vṛśch*, to cut (Pan VII 2, 55)

7 Before यथा *ad* and pers sing reduplicated perfect

In अद् *ad* to eat, च् *ch*, to go, ये *ye*, to cover आदिष्य *adishya*, against

§ 335, 3, आदिष्य *adishya*, § 335, 3, note, विष्यिष्य *vishyishya*

* Pan VII 2, 30

† Pan VII 2, 68

§ 339 The vowel इ : thus inserted is never liable to Guna or Vṛiddhi

Insertion of the long ई ī

§ 340. Long ई ī may be substituted for the short when subjoined to a verb ending in अ् *ri*, also to य् *ri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive (Pān VII 2, 38-40)

तृ *tri*, Per Fut. तरीता *taritā* or तरिता *taritā*, &c.; but Perf 2nd pers sing. तेरिष *terisha*, I Aor Par 3rd pers plur अतारिषु *atārishuḥ*, Bened. 3rd pers sing तरिषीष्ट *tarishishṣa**

यृ *ṛi*, Per Fut. यरीता *yaritā* or यरिता *yaritā*, but Perf 2nd pers sing. वरिष *varisha*, Aor Par अवारिषु *avarishuḥ*, Bened वरिषीष्ट *varishishṣa*

§ 341 In the desiderative and in the aorist Ātm and benedictive Ātm these verbs may or may not have इ : (Pān VII 2, 41-42), which, if used, is liable in the aorist Ātm to be changed to ई ī

तृ *tri*, Des तितरिषति *titarishati*, तितरीषति *titārishati*, तितरीषति *titrīshati*, Aor Ātm अतरिष *atarishṣa*, अतरीष *atārishṣa*, and अतरीष्ट *atārishṣa*, Bened तरिषीष्ट *tarishishṣa*, तीरीषीष्ट *tīrishishṣa*

यृ *ṛi*, Des विवरिषते *vivarishate*, विवरीषते *vivārishate*, वृवृषते *vurvīrshate*, Aor Ātm अवरिष *avarishṣa*, अवरीष *avarishṣa*, and अवृष *avṛṣa*, Bened वरिषीष्ट *varishishṣa*, वृषीष्ट *vṛishishṣa*

The verb ग्रह् *grah*, too, takes the long ई ī, except in the reduplicated perfect, the desiderative, and certain tenses of the passive (Pān VII 2, 37)

ग्रह् *grah*, Per Fut ग्रहीता *grahītā*, Inf ग्रहीतु *grahītum*, but Perf जगृहिस *jagrishma*

Periphrastic Perfect

§ 342 Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing चास् *am* (an accusative termination of a feminine abstract noun in चा *a*) to the verbal base, and adding to this the reduplicated perfect of कृ *kri*, to do, भू *bhū*, to be, or अस् *as*, to be

उद् *und*, to wet, उदा चकार, चभूव, चास, *undam chakāra, babhūva, asa*

चकास् *chakās*, to shine, चकासा चकार, चभूव, चास, *chakasam chakara, babhūva, āsa*

बोधय *bodhaya*, to make known, बोधया चकार, चभूव, चास, *bodhayam chakara, babhūva, āsa*

After verbs which are used in the Ātmanepada, the auxiliary verb कृ *kri* is conjugated as Ātmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधा चक्रे *edh-am chakre*, but चभूव *babhūva* and चास *āsa*

In the passive all three auxiliary verbs follow the Ātmanepada

* The forms given in the Calcutta edition of Pāṇini VII 2, 42, वरीषीष्ट *varishishṣa*, स्तरीषीष्ट *stārishishṣa*, are wrong (See Pan VII 2, 39)

§ 343 Intensive bases which can take Guna, take it before *च* *don*; desiderative bases never admit of Guna. (§ 339)

बोध् *bodhā*, frequentative base of बु *bhū*, बोधति *bodhati* *don* *chakira*.
But बुबोधिष्य *bubodhiṣy*, desiderative base of बु *budh*, बुबोधिष्यति *bubodhiṣyati* *don* *chakira*.
bubodhiṣyam chakira &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in *च* *di*, requiring intermediate *इ* *i*

च *di* *di*, to place

PARADHAIKATĀ			ĀTMAVYAKTĀ		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. दधि <i>dadhi</i>	दधिष्य <i>dadhiṣya</i>	दधिष्य <i>dadhiṣya</i>	दधे <i>dadhe</i>	दधिष्यते <i>dadhiṣyate</i>	दधिष्यते <i>dadhiṣyate</i>
2. { दधाप <i>dadāpa</i> or दधिष्य <i>dadhiṣya</i> }	दधयुः <i>dadhyuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣe</i>	दधापे <i>dadāpe</i>	दधिष्ये <i>dadhiṣye</i>
3. दधि <i>dadhi</i>	दधयुः <i>dadhyuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadāte</i>	दधिरे <i>dadhire</i>

2. Verbal bases in *इ* *i* and *ई* *ī*, preceded by one consonant, an *i* requiring intermediate *इ* *i*

नी *ni*, to lead.

1. { निनाय <i>nināya</i> or निय <i>nīya</i> }	नियिष्य <i>nīyīṣya</i>	नियिष्य <i>nīyīṣya</i>	निये <i>nīye</i>	नियिष्यते <i>nīyīṣyate</i>	नियिष्यते <i>nīyīṣyate</i>
2. { निनेष <i>nīneṣa</i> or नियिष्य <i>nīyīṣya</i> }	निययुः <i>nīyayūḥ</i>	निय <i>nīya</i>	नियिषे <i>nīyīṣe</i>	नियापे <i>nīyāpe</i>	नियिष्ये <i>nīyīṣye</i> or <i>निये</i> (§ 105)
3. निनाय <i>nināya</i>	निययुः <i>nīyayūḥ</i>	नियुः <i>nīyūḥ</i>	निये <i>nīye</i>	नियाते <i>nīyāte</i>	नियिरे <i>nīyīre</i>

3. Verbal bases in *उ* *u*, preceded by one consonant, and requiring intermediate *इ* *i*

उ *di* *di*, to hold

1. { दधार <i>dadhāra</i> or दधर <i>dadha</i> }	दधिष्य <i>dadhiṣya</i>	दधिष्य <i>dadhiṣya</i>	दधे <i>dadhe</i>	दधिष्यते <i>dadhiṣyate</i>	दधिष्यते <i>dadhiṣyate</i>
2. दधपे <i>dadhapē</i>	दधयुः <i>dadhyuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣe</i>	दधापे <i>dadāpe</i>	दधिष्ये <i>dadhiṣye</i> or <i>दधे</i>
3. दधार <i>dadhāra</i>	दधयुः <i>dadhyuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadāte</i>	दधिरे <i>dadhire</i>

4. Verbal bases in *उ* *u*, preceded by one consonant, not admitting intermediate *इ* *i*

उ *di*, to do

1. { चकार <i>chakāra</i> or चक्र <i>chakra</i> }	चक्रुष्य <i>chakruṣya</i>	चक्रुष्य <i>chakruṣya</i>	चक्रे <i>chakre</i>	चक्रुष्यते <i>chakruṣyate</i>	चक्रुष्यते <i>chakruṣyate</i>
2. चक्रपे <i>chakrapē</i>	चक्रयुः <i>chakrayūḥ</i>	चक्र <i>chakra</i>	चक्रिषे <i>chakriṣe</i>	चक्रापे <i>chakāpe</i>	चक्रिष्ये <i>chakriṣye</i>
3. चकार <i>chakāra</i>	चक्रयुः <i>chakrayūḥ</i>	चक्रुः <i>chakruḥ</i>	चक्रे <i>chakre</i>	चक्राते <i>chakāte</i>	चक्रिरे <i>chakrire</i>

5 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by *two* consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *krf*, to buy

1	$\left\{ \begin{array}{l} \text{चिक्राय } chikráya \text{ or} \\ \text{चिक्रय } chikraya \end{array} \right.$	चिक्रिय	चिक्रियम	चिक्रिये	चिक्रियहे	चिक्रियमहे
		<i>chikriyeva</i>	<i>chikriyuma</i>	<i>chikriye</i>	<i>chikriyevahe</i>	<i>chikriyumahe</i>
2	$\left\{ \begin{array}{l} \text{चिक्रेष } chikreṣa \text{ or} \\ \text{चिक्रयिष } chikrayiṣa \end{array} \right.$	चिक्रियपुः	चिक्रिय	चिक्रियिषे	चिक्रियापे	चिक्रियिषे or \mathfrak{z}
		<i>chikriyathuh</i>	<i>chikriya</i>	<i>chikriyishe</i>	<i>chikriyáthe</i>	<i>chikriyidhve</i> or <i>-dhve</i>
3	चिक्राय <i>chikráya</i>	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
		<i>chikriyatuh</i>	<i>chikriyuh</i>	<i>chikriye</i>	<i>chikriyáte</i>	<i>chikriyire</i>

6 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by *one* or *two* consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *yu*, to join

1	$\left\{ \begin{array}{l} \text{युयाय } yuyáya \text{ or} \\ \text{युयय } yuyaya \end{array} \right.$	युयुयि	युयुयिम	युयुये	युयुयिहे	युयुयिमहे
		<i>yuyuyiva</i>	<i>yuyuyuma</i>	<i>yuyuye</i>	<i>yuyuyivahe</i>	<i>yuyuyumahe</i>
2	युययिष <i>yuyayisṣa</i> *	युयुयपुः	युयुय	युयुयिषे	युयुयापे	युयुयिषे or \mathfrak{z}
		<i>yuyuyathuh</i>	<i>yuyuya</i>	<i>yuyuyishe</i>	<i>yuyuyáthe</i>	<i>yuyuyidhve</i> or <i>-dhve</i>
3	युयाय <i>yuyáya</i>	युयुयतुः	युयुयुः	युयुये	युयुयाते	युयुयिरे
		<i>yuyuyatuh</i>	<i>yuyuyuh</i>	<i>yuyuye</i>	<i>yuyuyáte</i>	<i>yuyuyire</i>

7 Verbal bases in \mathfrak{z} or \mathfrak{z} , preceded by *one* or *two* consonants, and not admitting the intermediate \mathfrak{z} :

\mathfrak{z} *stu*, to praise

1	$\left\{ \begin{array}{l} \text{तुष्टाय } tushṭáya \text{ or} \\ \text{तुष्टय } tushṭaya \end{array} \right.$	तुष्टय	तुष्टयम	तुष्टये	तुष्टये	तुष्टमहे
		<i>tushṭaya</i>	<i>tushṭuma</i>	<i>tushṭuye</i>	<i>tushṭayahe</i>	<i>tushṭumahe</i>
2	तुष्टोष <i>tushṭoṣa</i> †	तुष्टयपुः	तुष्टय	तुष्टये	तुष्टयापे	तुष्टये
		<i>tushṭayathuh</i>	<i>tushṭaya</i>	<i>tushṭuyishe</i>	<i>tushṭuyáthe</i>	<i>tushṭuyidhve</i>
3	तुष्टाय <i>tushṭáya</i>	तुष्टयतुः	तुष्टयुः	तुष्टये	तुष्टयाते	तुष्टयिरे
		<i>tushṭayatuh</i>	<i>tushṭayuh</i>	<i>tushṭuye</i>	<i>tushṭayáte</i>	<i>tushṭuyire</i>

8 Verbal bases in \mathfrak{z} , preceded by *two* consonants, and requiring intermediate \mathfrak{z} :

\mathfrak{z} *stra*, to spread

1	$\left\{ \begin{array}{l} \text{तस्तार } tastára \text{ or} \\ \text{तस्तर } tastara \end{array} \right.$	तस्तरि	तस्तरिम	तस्तरि	तस्तरिहे	तस्तरिमहे
		<i>tastariva</i>	<i>tastaruma</i>	<i>tastare</i>	<i>tastarivahe</i>	<i>tastarumahe</i>
2	तस्तरिष <i>tastariṣa</i>	तस्तरपुः	तस्तर	तस्तरिषे	तस्तरापे	तस्तरिषे or \mathfrak{z}
		<i>tastarathuh</i>	<i>tastara</i>	<i>tastarishe</i>	<i>tastaráthe</i>	<i>tastaridhve</i> or <i>-dhve</i>
3	तस्तार <i>tastára</i>	तस्तरतुः	तस्तरुः	तस्तरि	तस्तराते	तस्तरिरे
		<i>tastaratuh</i>	<i>tastaruh</i>	<i>tastare</i>	<i>tastaráte</i>	<i>tastarire</i>

9 Verbal bases in \mathfrak{z} , requiring intermediate \mathfrak{z} :

\mathfrak{z} *krf*, to scatter

1	$\left\{ \begin{array}{l} \text{चकार } chakára \text{ or} \\ \text{चकर } chakara \end{array} \right.$	चकरि	चकरिम	चकरे	चकरिहे	चकरिमहे
		<i>chakariva</i>	<i>chakaruma</i>	<i>chakare</i>	<i>chakarivahe</i>	<i>chakarumahe</i>
2	चकरिष <i>chakarīṣa</i>	चकरपुः	चकर	चकरिषे	चकरापे	चकरिषे or \mathfrak{z}
		<i>chakarathuh</i>	<i>chakara</i>	<i>chakarishe</i>	<i>chakaráthe</i>	<i>chakaridhve</i> or <i>-dhve</i>
3	चकार <i>chakára</i>	चकरतुः	चकरुः	चकरे	चकराते	चकरिरे
		<i>chakarathuh</i>	<i>chakaruh</i>	<i>chakare</i>	<i>chakaráte</i>	<i>chakarire</i>

* If \mathfrak{z} *yu* is taken from Dhātupátha 31, 9, it may form युयोष *yuyosha* (See § 335, 2, and Westergaard, Radices, p. 46, note)

† Bhamadivya might allow तुष्टयिष *tushṭayisṣa* even against Pān VII 2, 13.

20. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1. तुतोद् <i>tutoda</i>	तुतुदिव <i>tutudiva</i>	तुतुदिम <i>tutudima</i>	तुतुदे <i>tutude</i>	तुतुदिषहे <i>tutudipahe</i>	तुतुदिमहे <i>tutudimahe</i>
2. तुतोदिष <i>tutoditha</i>	तुतुदधुः <i>tutudathuḥ</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudishe</i>	तुतुदाषे <i>tutuddiḥe</i>	तुतुदिष्ये <i>tutudidhve</i>
3. तुतोद् <i>tutoda</i>	* तुतुदतुः <i>tutudatuḥ</i>	तुतुदुः <i>tutuduḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddite</i>	तुतुदिरे <i>tutudire</i>

21. Verbal bases in consonants, having ए e, and requiring intermediate इ i.

तन् *tan*, to stretch

1. { ततान <i>tatāna</i> or ततन् <i>tatana</i>	तेनिय <i>teniva</i>	तेनिम <i>tenima</i>	तेने <i>tene</i>	तेनिषहे <i>tenipahe</i>	तेनिमहे <i>tenimahe</i>
2. तेनिय <i>tenitha</i>	तेनधुः <i>tenathuḥ</i>	तेन <i>tena</i>	तेनिये <i>tenishe</i>	तेनाषे <i>tenidḥe</i>	तेनिष्ये <i>tenidhve</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenatuḥ</i>	तेनुः <i>tenuḥ</i>	तेने <i>tene</i>	तेनाते <i>tenāte</i>	तेनिरे <i>tenire</i>

22. Verbal bases in consonants, having Samprasāraṇa, and requiring इ i.

यज् *yaj*, to sacrifice.

1. { इयान् <i>iyāya</i> or इयन् <i>iyaya</i>	ईनिय <i>ḥiva</i>	ईनिम <i>ḥima</i>	ईने <i>ḥe</i>	ईनिषहे <i>ḥipahe</i>	ईनिमहे <i>ḥimahe</i>
2. { इयष <i>iyashtha</i> or इयनिय <i>iyayitha</i>	ईनधुः <i>ḥathuḥ</i>	ईन <i>ḥa</i>	ईनिये <i>ḥishe</i>	ईनाषे <i>ḥidḥe</i>	ईनिष्ये <i>ḥidhve</i>
3. इयान् <i>iyāya</i>	ईनतुः <i>ḥatuḥ</i>	ईनुः <i>ḥuḥ</i>	ईने <i>ḥe</i>	ईनाते <i>ḥidte</i>	ईनिरे <i>ḥire</i>

23. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill

1. { जपान् <i>jaghāna</i> or जपन् <i>jaghana</i>	जमिव <i>jaghiva</i>	जमिम <i>jaghima</i>	जमे <i>jaghe</i>	जमिषहे <i>jaghipahe</i>	जमिमहे <i>jaghimahe</i>
2. { जयष <i>jaghantḥa</i> or जपनिय <i>jaghantitha</i>	जमधुः <i>jaghathuḥ</i>	जम <i>jagha</i>	जमिषे <i>jaghnishe</i>	जमाषे <i>jaghdḥe</i>	जमिष्ये <i>jaghdhve</i>
3. जपान् <i>jaghāna</i>	जमतुः <i>jaghantuḥ</i>	जमुः <i>jaghuḥ</i>	जमे <i>jaghe</i>	जमाते <i>jaghdite</i>	जमिरे <i>jaghare</i>

24. Verbal base भू *bhū* (irregular)

1. अभूव <i>abābhūva</i>	अभूविष <i>abābhūviva</i>	अभूविम <i>abābhūvima</i>	अभूवे <i>abābhūve</i>	अभूविषहे <i>abābhūvipahe</i>	अभूविमहे <i>abābhūvimahe</i>
2. अभूविष <i>abābhūvitha</i>	अभूवधुः <i>abābhūvathuḥ</i>	अभूव <i>abābhūva</i>	अभूविषे <i>abābhūvishe</i>	अभूवाषे <i>abābhūvidḥe</i>	अभूविष्ये or °दे <i>abābhūvidhve or -dhe</i>
3. अभूव <i>abābhūva</i>	अभूवतुः <i>abābhūvatuḥ</i>	अभूवुः <i>abābhūvuḥ</i>	अभूवे <i>abābhūve</i>	अभूवाते <i>abābhūvidie</i>	अभूविरे <i>abābhūvire</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guna, but, under special circumstances, likewise by Vridhhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing \sqrt{r} to \sqrt{r} , by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the \hat{A} tm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The first set comprises :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive \hat{A} tmanepada.
(Except bases ending in conson. or \sqrt{r} , and not taking interm. \sqrt{r} Pān. 1. 2. 11; 12 11 2. 47)
5. The First Aorist, I. II.
(Except First Aor. II. \hat{A} tm. of verbs ending in conson, \sqrt{r} , or \sqrt{a} .)

The second set comprises :

1. The Participle in π ta (unless it takes intermediate \sqrt{r} .)
2. The Gerund in π ta trd (unless it takes intermediate \sqrt{r} .)
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in \sqrt{r} , &c.)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter

I Root	Base strengthened.	Future	Conditional	Per Fut.	Ben \hat{A} tm. (Except bases ending in conson. not taking interm. \sqrt{r} .)	First Aor I II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट \hat{A} tm.
bhū	bho	bhaviṣhyati	abhaviṣhyat	bhavitā	bhaviṣhīṣhta	abhaviṣhta
तुद्	तोद्	तोष्यति	अतोष्यत्	तोषता	(तुषीष्ट)	अतोषीत्
tud	tod	toṣyati	atoṣyāt	toṣtā	(tuṣhīṣhta)	atoṣit
दिक्	देक्	देयिष्यति	अदेयिष्यत्	देयिता	देयिषीष्ट	अदेयीत्
div	dev	deyishyati	adeyishyāt	devitā	deyishhīṣhta	adeṣit
चुर	चोरक्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
cher	choray	chorayishyati	achorayishyāt	chorayitā	chorayishhīṣhta	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकरोत्
kṛi	kar	karishyati	akarishyāt	karitā	karishhīṣhta	akārit

सु	सो	सोष्यति	ससोष्यत्	सोता	सोषीष्ट	ससासीत्
su	so	sashyati	asashyat	sotā	sashishṭa	asāśīt
तन्	तन्	तनिष्यति	ततनिष्यत्	तनिता	तनिषीष्ट	ततनीत् or ततानीत्
tan	tan	tanishyati	atanishyat	tanitā	tanishishṭa	atanit or atānit
क्रो	क्रे	क्रेष्यति	क्रेष्यत्	क्रेता	क्रेषीष्ट	क्रेषीत्
kri	kri	kreshyati	ekreshyat	kretā	kreshishṭa	akreshīt
द्विप्	द्वेप्	द्वेष्यति	द्वेष्यत्	द्वेष	(द्विषीष्ट)	
dvish	dvesh	dveshyati	adveshyat	dveshd	(dvikshishṭa)	
हृ	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहोषीत्
hu	ho	hoshyati	ahoshyat	hotā	hoshishṭa	ahashīt
रुप्	रोप्	रोत्स्यति	अरोत्स्यत्	रोडा	(रुत्सीष्ट)	अरोत्सीत्
rudh	rodh	rotsyati	arotsyat	roddhā	(rutshishṭa)	arautsīt
कृ	Caus कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛ	kāray	kārayishyati	akārayishyat	kārayitā	kārayishishṭa	
कृ	Des चिक्रीप्	चिक्रीयिष्यति	अचिक्रीयिष्यत्	चिक्रीयिता	चिक्रीयिषीष्ट	अचिक्रीषीत्
kṛ	chikrīsh	chikrīshishyati	achikrīshishyat	chikrīshitā	chikrīshishishṭa	achikrīshīt
कृ	Int चेक्रीप्	चेक्रीयिष्यते	अचेक्रीयिष्यत	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीषीष्ट
kṛ	chekrīsh	chekrīshishyate	achekrīshishyate	chekrīshitā	chekrīshishishṭa	achekrīshishṭa

II Root	Base not strengthened	Part IIa, without इ	Ger IIa, without इ	Passive	Den Par	Second Aor	First Aor IV. and II Aor
भृ	भृ	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhṛ	bhṛ	bhūtaḥ	bhūtvā	bhuyate	bhūyāt	abhūt	
तृ	तृ	तृप्तः	तृप्त्वा	तृप्यते	तृप्यात्		अतृप्त
tṛ	tṛ	tṛptaḥ	tṛptvā	tṛpyate	tṛpyāt		atṛpta
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्	*	अकीर्ण
kṛ	kīr	kīrṇaḥ	kīrtvā	kīryate	kīryāt		akīrṇa
दिप्	दिप्	द्युतः	द्युत्वा	द्युप्यते	द्युप्यात्		
dyip	dyip	dyutaḥ	dyutvā	dyupyate	dyupyāt		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुष्यत्	अपुष्ट
puṣh	puṣh	puṣṭaḥ	puṣṭvā	puṣyate	puṣyāt	apushyat	apushṭa
चुर	(चोरप्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूरत्	
chur	(chōray)	(chōritah)	(chōrayitvā)	(chōryate)	(chōryāt)	achūrat	
सु	सु	सुतः	सुत्वा	सुप्यते	सुप्यात्		
su	su	sutaḥ	sutvā	suyate	sūyāt		
तन्	तन् & त	ततः	तत्वा	तन्यते	तन्यात्		अतत
tan	tan & ta	tataḥ	tatvā	tanyate	tanyāt		atata
क्रो	क्रो	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
kri	kri	kṛitah	kṛitvā	kriyate	kriyāt		
द्विप्	द्विप्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विष्ट
dvish	dvish	dvishṭah	dvishṭvā	dvishyate	dvishyāt		advishṭa
हृ	हृ	हृतः	हृत्वा	हृयते	हृयात्		
hu	hu	hutaḥ	hutvā	huyate	hūyāt		

1 Or दृ dyṛ

2 § 143

3 See rules on the formation of the passive base

4 Or तनिन्त्वा tanitvā

5 Or तामते tdyate

रुप्	रुप्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
rudh	rudh	ruddhah	ruddha	rudhyate	rudhyāt	arudhat	aruddha
कृ Caus	कारम्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचकारत्	
kṛ	kāray	kāritaḥ	kārayitva	kāryate	kāryāt	achikarat	
कृ, Des	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
kṛ	chikīrṣh	chikīrṣitaḥ	chikīrṣitva	chikīrṣhyate	chikīrṣhyāt		
कृ Int	चेक्रोष	चेक्रोषितः	चेक्रोषित्वा				
kṛ	chekṛiṣ	chekṛiṣitaḥ	chekṛiṣitva				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vriddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like मृज् *mṛj*, by changing इ i into ए e, like नि *ni*, by nasalization, like नज् *naḥ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future	Conditional	Per Fut	Den Åtm	First Aorist	
मृज्	मार् ¹	मारयति	अमारयत्	मारी	मार्निषीष्ट	अमादीत्	
mṛj	māry	māryatyat	amāryatyat	māryiṣṭ	māryiṣhṣhṭa	amāryiṣṭ	
		or मार्निष्यति	अमार्निष्यत्	मार्निता	(मृदीष्ट)	अमार्नी	
		māryiṣhyat	amāryiṣhyat	māryiṣṭ	(māryiṣhṣhṭa)	amāryiṣṭ	
गुह्	गूह ²	गोह्यति	अगोह्यत्	गोदा	(गुदीष्ट)		
guh	gūh	ghokshyatyat	aghokshyatyat	godāḥ	(ghukshhṣhṭa)		
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्	
		gūhiṣhyatyat	agūhiṣhyatyat	gūhiṣṭ	gūhiṣhṣhṭa	agūhiṣṭ	
मृज्	मृज् ³	मृज्यति	अमृज्यत्	मृज		अमृजदीत्	
mṛj	mṛj	mṛjatyatyat	amṛjatyatyat	mṛjṣṭ		amṛjṣhṣhṭ	
नि	मा ⁴	नाम्यति	अनाम्यत्	नाता	नासीष्ट	अनासीत्	
ni	nā	nāmyatyat	anāmyatyat	nāṭiṣṭ	nāsiṣṭa	anāsiṣṭ	
नज्	नंज ⁵	नंज्यति	अनंज्यत्	नंज			
naḥ	naṁj	naṁjatyatyat	anaṁjatyatyat	naṁjṣṭ			
संष्	संष् ⁶	संक्षिप्यते	असंक्षिप्यत्	संक्षिता	संक्षिपीष्ट	असंक्षिष्ट	
samsh	samsh	samshatyatyat	asamshatyatyat	samshṣṭ	samshṣhṣhṭa	samshṣhṣhṭ	
बंध्	बंध्	भंक्ष्यति	अभंक्ष्यत्	बद्धा		अभंक्षीत्	
bandh	bandh	bhantryatyat	abhantryatyat	bandhṣṭ		abhantryat	
II. Root	Base not strengthened.	Part. त्ता, without इ i	Ger त्वात्, without इ i	Passive.	Ben. Par.	Sec Aor	First Aor. IV. and II Åtm
मृज्	मृज्	मृजः	मृज्यात्	मृज्यते	मृज्यात्		
mṛj	mṛj	mṛjṣṭ	mṛjyāt	mṛjyate	mṛjyāt		
गुह्	गुह्	गूहः	गूह्यात्	गुह्यते	गुह्यात्		अगुह्यत्
guh	guh	gūhṣṭ	gūhyāt	guhhyate	guhhyāt		aghukshat

¹ Pāṇ. vii. 2, 114.² Pāṇ vi. 4, 89³ Pāṇ vi. 1, 58.⁴ Pāṇ vi 1, 50⁵ Pāṇ vii 1, 60⁶ Pāṇ vi. 4, 24.⁷ But with इ i, मार्निष्यात् māryiṣyāt, not मार्निष्यात् māryiṣṭ⁸ As to the long ऊ ū, see § 128.

सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
<i>srj</i>	<i>srj</i>	<i>srishṭaḥ</i>	<i>srishṭā</i>	<i>srjyate</i>	<i>srjyāt</i>	
मि	मि	मितः	मिता	मीयते	मेयात्	
<i>mi</i>	<i>mi</i>	<i>mitaḥ</i>	<i>mitā</i>	<i>mīyate</i>	<i>meyāt</i>	
नश्	नश्	नष्टः	नष्टा*	नश्यते	नश्यात्	अनश्यात्
<i>naś</i>	<i>naś</i>	<i>naśṭaḥ</i>	<i>naśṭā</i>	<i>naśyate</i>	<i>naśyāt</i>	<i>anaśāt</i>
स्रस्	स्रस्	स्रस्तः†	स्रस्ता‡	स्रस्यते	स्रस्यात्	अस्रस्यात्
<i>sraś</i>	<i>sraś</i>	<i>sraśṭaḥ</i>	<i>sraśṭā</i>	<i>sraśyate</i>	<i>sraśyāt</i>	<i>asraśāt</i>
बध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्	
<i>badh</i>	<i>badh</i>	<i>baddhaḥ</i>	<i>baddhā</i>	<i>badyate</i>	<i>badyāt</i>	

Note.—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not strengthen their base, कुट् *kuṭ*, to be bent, Fut कुरुष्यति *kurushyati*, Per Fut कुरिष्यात् *kurishyāt* First Aor अकुटोत् *akutut* (Pān 1 2, 1) विन् *vi*, to fear, never takes Guṇa before intermediate इ. Per Fut विजिष्यात् *viṣyāt* (Pān 1 2, 2) ऋण्ये *arṇy* to cover, may do so optionally, ऋणुषिष्यात् *arṇuṣiṣyāt* or ऋणुषिष्यात् *arṇuṣyāt* (Pān 1 2, 3)

CHAPTER XIII.

AORIST

§ 346 We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—thus we call the First,—another, formed by adding the terminations to the base, thus we call the Second Aorist.

Both Aorists take the Augment, and, with some modifications, the terminations of the Imperfect.

§ 347 The First Aorist is formed in four different ways

* Or नष्टा *naśṭā*

† Roots which thus may drop the *r* nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रम् *sraś* while others which retain their nasal throughout, are written without the nasal but with an indicatory इः नदि *naḍi* &c (Pān vi 4, 24, vii 1, 53) Two verbs thus marked by इः, लङ् *laṅ* and कप् *kap* may, however drop their nasal the general rule notwithstanding if used in certain meanings विलङ्गित *vilangita*, burnt, विकृष्ट *vikṛṣṭa*, deformed (Pān vi 4 24 1) वृद्धि *vṛddhi* वृद्धि *vṛddhi* drops its nasal before terminations beginning with a vowel but not before the intermediate इः वर्धयति *varḥayati*, but वर्धयति *varḥayati* रङ् *raṅ*, to tinge may drop its nasal even in the causative (i.e. before a vowel), if it means to sport रञ्जयति *rañjayati* (Pān vi 4 24 1) The same root like some others, drops its nasal before *śāradhātuka* affixes रञ्जति *rañjati*, &c (Pān vi 4, 26) अञ्च् *añch*, if it means to worship, must retain its nasal (Pān vi 4 30) and take the intermediate इः (Pān vii 2, 53) अञ्चिता *añchitā* worshipped, otherwise अञ्च *añch* or अञ्चिता *añchitā*, bent

‡ Or स्रगिता *sraṅgita*

§ 353 The roots मी *mī* (*mīnāti*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into वा *a* in the *Ātmanepada*, and ली *lī*, to stick, does so optionally ली *lī*, जलासीत् *alusit* (§ 358) or जलेषीत् *alaishit*

§ 354 हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pan 1 2, 14), अहन् *ahata*, अहसाता *ahasatam*

§ 355 गम् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pan 1 2, 13), अगत *agata* or अगस्त *agamsta* The same rule applies to the benedictive *Ātmanepada*, गसीष्ट *gasishṭa* or गसीष्ट *gamsishṭa*

§ 356 यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings, उदयत् *udayata*, he divulged (Pan 1 2, 15), उपायत् *upayata*, he espoused or उपायस्त *upayamsta* (Pan 1 2, 16)

Special Rules for the Third Form of the First Aorist

§ 357 Most verbs taking this form of the Aorist end in वा *d*, or in diphthongs which take वा *d* as their substitute This वा *a* remains unchanged In the *Ātmanepada* these verbs take the Second Form

§ 358 The verbs मि *mi*, to throw, मी *mī* to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into वा *d* Ex. जमासिष *amasisham*, I threw, and I destroyed, जलासिष *alaisham* (or जलेषिष *alaisham*)

§ 359 Three roots ending in न् *na* take this form, यम् *yam*, to hold यन् *ram*, to rejoice, नम् *nam*, to bend, Aor अपसिष *ayamisham*, &c (Pan 1 2, 73)

Special Rules for the Fourth Form of the First Aorist

§ 360 The roots which take this form must end in श् *ś* (except दृश् *dris* to see, Pan 1 1 47), श् *śh*, ष् *ṣ*, ह् *h*, preceded by any vowel but वा, वा *d* They must be verbs which reject the intermediate इ : § 332, 17-20, (Pan 1 1, 45) Their radical vowel remains unchanged

§ 361 The root श्लिष् *śliṣh* takes this form only if it means to embrace (Pan 1 1, 46), अश्लिषत् *ashlikshat* Other verbs, such as पुष् *puṣh* and शुष् *śuṣh*, are specially excepted (§ 366)

§ 362 The roots दुह् *duh*, to milk, दिह् *dih* to anoint, लिह् *lih* to lick, गुह् *guh*, to hide (Pan 1 3, 73) may take in the *Ātmanepada*,

था *thah* instead of सथा *sathah* वहि *val* instead of सवहि *sārah*
त *ta* — मत *sata* ध्व *dhvam* — सध्व *sadhvam*

They thus approach to the Second Form of the first aorist in most, yet not in all persons

Ex दुह् *duh* 2 p sing *Ātm* अदुग्धा *adugdha* or अपुद्गथा *adhukshathah*

3 p sing *Ātm* अदुग्ध *adugdha* or अपुद्गथ *adhukshata*

1 p dual *Ātm* अदुग्दहि *aduhrah* or अपुद्गवहि *adhukshah*

2 p plur *Ātm* अदुग्ध्व *adhugdhvam* or अपुद्गध्व *adhukshadhvam*

FIRST AORIST.

First Form,
with intermediate इ.

a. Verbs ending in a vowel; लृ लृ, to cut.

Vpádhi in Parasmaipada, Guna in Ātmanepada.

PARASMAIPADA.

1. अलापिदे <i>alāp-i-sham</i>	अलापिष् <i>alāp-i-shva</i>	अलापिष् <i>alāp-i-shma</i>
2. अलापीः <i>alāp-i</i>	अलापिरे <i>alāp-i-shtam</i>	अलापिरे <i>alāp-i-shja</i>
3. अलापीन् <i>alāp-i</i>	अलापिरे <i>alāp-i-shām</i>	अलापिषुः <i>alāp-i-shuk</i>

ĀTMANEPA DA.

1. अलपिदि <i>alav i-shi</i>	अलपिदिहि <i>alav i-shvahi</i>	अलपिदिहि <i>alav-i-shmahs</i>
2. अलपिदिः <i>alav-i-shidh</i>	अलपिदिषां <i>alav-i-shidhām</i>	अलपिदिष्वं <i>alav-i-shivram</i> or <i>इ-ध्वं</i> <i>-dham</i>
3. अलपिदि <i>alav-i-shja</i>	अलपिदितां <i>alav-i-shidhām</i>	अलपिदिष्वं <i>alav-i-shata</i>

b. Verbs ending in consonants; बुध् बुद्धि, to know.

Guna in Parasmaipada and Ātmanepada.

PARASMAIPADA.

1. अबोधिदे <i>abodh-i-sham</i>	अबोधिष् <i>abodh-i-shva</i>	अबोधिष् <i>abodh-i-shma</i>
2. अबोधीः <i>abodh-i</i>	अबोधिरे <i>abodh-i-shtam</i>	अबोधिरे <i>abodh-i-shja</i>
3. अबोधीन् <i>abodh-i</i>	अबोधिरे <i>abodh-i-shām</i>	अबोधिषुः <i>abodh-i-shuk</i>

ĀTMANEPA DA.

1. अबोधिदि <i>abodh i-shi</i>	अबोधिदिहि <i>abodh i-shvahi</i>	अबोधिदिहि <i>abodh-i-shmahs</i>
2. अबोधिदिः <i>abodh-i-shidh</i>	अबोधिदिषां <i>abodh-i-shidhām</i>	अबोधिदिष्वं <i>abodh-i-shivram</i>
3. अबोधिदि <i>abodh-i-shja</i>	अबोधिदितां <i>abodh-i-shidhām</i>	अबोधिदिष्वं <i>abodh-i-shata</i>

Second Form,
without intermediate इ.

a. Verbs ending in consonants; क्षिप् क्षिप, to throw.

Vpádhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अक्षिपे <i>akshap-sam</i>	अक्षिप्त् <i>akshap-sva</i>	अक्षिप्त् <i>akshap-sma</i>
2. अक्षिपीः <i>akshap-i</i>	अक्षिपे <i>akshap-tam</i> (§ 351)	अक्षिपे <i>akshap-ta</i>
3. अक्षिपीन् <i>akshap-i</i>	अक्षिपे <i>akshap-tām</i>	अक्षिपुः <i>akshap-shuk</i>

ĀTMANEPA DA.

1. अक्षिपि <i>akshap-i</i>	अक्षिपिहि <i>akshap-svahi</i>	अक्षिपिहि <i>akshap-smahs</i>
2. अक्षिपिः <i>akshap-i</i>	अक्षिपिषां <i>akshap-i-shām</i>	अक्षिपिष्वं <i>akshap-i-shivram</i>
3. अक्षिपि <i>akshap-i</i>	अक्षिपिषां <i>akshap-i-shām</i>	अक्षिपिष्वं <i>akshap-i-shata</i>

b. Verbs ending in vowels (इ, ई, उ, ऋ); ने ने, to lead.

Vpádhi in Parasmaipada, Guna in Ātmanepada.

PARASMAIPADA.

1. अनेपे <i>anaisam</i>	अनेप्य <i>anaisva</i>	अनेप्य <i>anaisma</i>
2. अनेपीः <i>anaisi</i>	अनेपे <i>anaisam</i>	अनेपे <i>anaisja</i>
3. अनेपीन् <i>anaisi</i>	अनेपे <i>anaisām</i>	अनेपुः <i>anaisuk</i>

ĀTMANEPAḌA.

1. अनेषि <i>ane-shi</i>	अनेष्यहि <i>aneshyahi</i>	अनेषमहि <i>aneshmahi</i>
2. अनेषाः <i>ane-shihāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेद् <i>aneshtram</i>
3. अनेष्ट <i>ane-shṭa</i>	अनेषातां <i>aneshāthām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च् *ri*; कृ *kṛi*, to do.

Vpddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अकार्षि <i>akārṣham</i>	अकार्षे <i>akārṣhe</i>	अकार्षी <i>akārṣhma</i>
2. अकार्षाः <i>akārṣhāḥ</i>	अकार्ष्यां <i>akārṣhām</i>	अकार्षे <i>akārṣha</i>
3. अकार्षीत् <i>akārṣhit</i>	अकार्षीत <i>akārṣhitām</i>	अकार्षुः <i>akārṣhuh</i>

ĀTMANEPAḌA.

1. अकृषि <i>akṛishi</i>	अकृष्यहि <i>akṛishyahi</i>	अकृषमहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद् <i>akṛishtram</i>
3. अकृष्ट <i>akṛiṣṭa</i>	अकृषतां <i>akṛishthām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in दा *d*; दा *dā*, to give.Ātmanepada only, दा *d* changed into द *i*.

ĀTMANEPAḌA.

1. अदिषि <i>adiṣhi</i>	अदिष्यहि <i>adiṣhyahi</i>	अदिषमहि <i>adiṣhmahi</i>
2. अदिषाः <i>adiṣhāḥ</i>	अदिषायां <i>adiṣhāthām</i>	अदिद् <i>adiṣhtram</i>
3. अदित <i>adita</i>	अदिषातां <i>adiṣhāthām</i>	अदिषत <i>adiṣhata</i>

e. Verbs ending in च् *ri*; स्तृ *stṛi*, to stretch.Vpddhi in Parasmaipada, with intermediata द *i*.In Ātmanepada the insertion of द *i* is optional (See § 337, II. 4. Pāṇ. vi. 2, 42)If द *i* is inserted, then Guna (§ 348) and optionally lengthening of द *i*. (§ 341.)If द *i* is not inserted, then च् *ri* changed to द् *ri* (§ 350)

PARASMAIPADA.

अस्तारिषि *astārisham*, &c., like First Form.

First Form,

with द *i*.

ĀTMANEPAḌA.

SINGULAR.

Second Form,

without द *i*.

1. अस्तारिषि or अस्तारीषि <i>astārishi</i> or <i>astārishi</i>	अस्तारिष्यहि <i>astārishyahi</i>
2. अस्तारिषाः or अस्तारीषाः <i>astārishthāḥ</i> or <i>astārishthāḥ</i>	अस्तारिष्यां <i>astārishthām</i>
3. अस्तारिष्ट or अस्तारीष्ट <i>astārishṭa</i> or <i>astārishṭa</i>	अस्तारिषतां <i>astārishthām</i>

DUAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishyahi</i> or <i>astārishyahi</i>	अस्तारिष्यमहि <i>astārishmahi</i>
2. अस्तारिष्यायां or अस्तारीष्यायां <i>astārishthāyām</i> or <i>astārishthāyām</i>	अस्तारिष्यायां <i>astārishthāyām</i>
3. अस्तारिष्यातां or अस्तारीष्यातां <i>astārishthātām</i> or <i>astārishthātām</i>	अस्तारिष्यातां <i>astārishthātām</i>

PLURAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishyahi</i> or <i>astārishyahi</i>	अस्तारिष्यमहि <i>astārishmahi</i>
2. अस्तारिष्यन्तु or अस्तारीष्यन्तु <i>astārishyāntu</i> or <i>astārishyāntu</i>	अस्तारिष्यन्तु <i>astārishyāntu</i>
3. अस्तारिष्यत or अस्तारीष्यत <i>astārishyata</i> or <i>astārishyata</i>	अस्तारिष्यन्तु <i>astārishyāntu</i>

f. Verbs with penultimate *यृ णिः* मृन् *srīj*, to let oil.

Peculiar V-feldin in Parasmaipada, no change in Ātmanepada

PARASMAIPADA.

1. अघ्रायं <i>asrāṣham</i>	अघ्रात <i>asrāṣhe</i>	अघ्रात <i>asrāṣhma</i>
2. अघ्रायीः <i>asrāṣhāḥ</i>	अघ्रायं <i>asrāṣham</i>	अघ्राय <i>asrāṣha</i>
3. अघ्रायीत् <i>asrāṣhāt</i>	अघ्रायं <i>asrāṣham</i>	अघ्रायुः <i>asrāṣhuh</i>

ĀTMANEPAḌA.

1. अमृयि <i>asrīkṣhi</i>	अमृयहि <i>asrīkṣhahi</i>	अमृयहि <i>asrīkṣhamhi</i>
2. अमृयः <i>asrīkṣhāḥ</i>	अमृयायं <i>asrīkṣhādhām</i>	अमृयं <i>asrīkṣham</i>
3. अमृयत् <i>asrīkṣhat</i>	अमृयातं <i>asrīkṣhādhām</i>	अमृयत <i>asrīkṣhata</i>

g. Verbs ending in ह ह, दह *dāh*, to burn.

PARASMAIPADA.

1. अध्रायं <i>adhāṣham</i>	अध्रात <i>adhāṣhe</i>	अध्रात <i>adhāṣhma</i>
2. अध्रायीः <i>adhāṣhāḥ</i>	अध्रायं <i>adhāṣham</i>	अध्राय <i>adhāṣha</i>
3. अध्रायीत् <i>adhāṣhāt</i>	अध्रायं <i>adhāṣham</i>	अध्रायुः <i>adhāṣhuh</i>

ĀTMANEPAḌA.

1. अध्रियि <i>adhakṣhi</i>	अध्रयहि <i>adhakṣhahi</i>	अध्रयहि <i>adhakṣhamhi</i>
2. अध्रयः <i>adhagṣhāḥ</i>	अध्रयायं <i>adhakṣhādhām</i>	अध्रयं <i>adhagṣham</i>
3. अध्रयत् <i>adhagṣhat</i>	अध्रयातं <i>adhakṣhādhām</i>	अध्रयत <i>adhakṣhata</i>

FIRST AORIST.

Third Form

PARASMAIPADA ONLY

या *yā*, to go.

1. अयासिषं <i>ayāsisham</i>	अयासिष्य <i>ayāsishce</i>	अयासिष्य <i>ayāsishma</i>
2. अयासीः <i>ayāśhāḥ</i>	अयासिषं <i>ayāsisham</i>	अयासिष <i>ayāśhā</i>
3. अयासीत् <i>ayāśāt</i>	अयासिषं <i>ayāsisham</i>	अयासिषुः <i>ayāsishuh</i>

नम् *nam*, to bend.

1. अनसिषं <i>anamsisham</i>	अनसिष्य <i>anamsishce</i>	अनसिष्य <i>anamsishma</i>
2. अनसीः <i>anamśhāḥ</i>	अनसिषं <i>anamsisham</i>	अनसिष <i>anamśhā</i>
3. अनसीत् <i>anamśāt</i>	अनसिषं <i>anamsisham</i>	अनसिषुः <i>anamsishuh</i>

FIRST AORIST.

Fourth Form.

दिश *diś*, to show.

PARASMAIPADA.

1. अदिष्यं <i>adikṣham</i>	अदिष्यात् <i>adikṣhace</i>	अदिष्यात् <i>adikṣhāma</i>
2. अदिष्यः <i>adikṣhāḥ</i>	अदिष्यत <i>adikṣhatam</i>	अदिष्यत <i>adikṣhata</i>
3. अदिष्यत् <i>adikṣhat</i>	अदिष्यतं <i>adikṣhatām</i>	अदिष्यन् <i>adikṣhan</i>

ĀTMANEPA DA

1. अदिक्षि <i>adikṣhi</i>	अदिक्षारहि <i>adikṣhācahi</i>	अदिक्षामहि <i>adikṣhāmahi</i>
2. अदिक्षपाः <i>adikṣhathāh</i>	अदिक्षपां <i>adikṣhathām</i>	अदिक्षध्वं <i>adikṣhathram</i>
3. अदिक्षत <i>adikṣhata</i>	अदिक्षतां <i>adikṣhātām</i>	अदिक्षन् <i>adikṣhanta</i>

गुह् *guh*, to hide

PARASMAIPADA

1. अपुष्य <i>aghukṣyam</i>	अपुष्याव <i>aghukṣhāca</i>	अपुष्याम <i>aghukṣhāma</i>
2. अपुष्यः <i>aghukṣhah</i>	अपुष्यन् <i>aghukṣhātām</i>	अपुष्यत <i>aghukṣhata</i>
3. अपुष्यन् <i>aghukṣhat</i>	अपुष्यता <i>aghukṣhātām</i>	अपुष्यन् <i>aghukṣhan</i>

ĀTMANEPA DA

1. अपुष्यि <i>aghukṣhi</i>	अपुष्यारहि <i>aghukṣhācahi</i> or अगूहहि <i>aguhvahi</i>	अपुष्यामहि <i>aghukṣhāmahi</i>
2. अपुष्यपाः <i>aghukṣhathāh</i> or अगूढः <i>agūdāh</i>	अपुष्यपां <i>aghukṣhathām</i>	अपुष्यध्वं or अपुष्यं ¹
3. अपुष्यत <i>aghukṣhata</i> or अगूढ <i>agūdha</i>	अपुष्यतां <i>aghukṣhātām</i>	अपुष्यन् <i>aghukṣhanta</i>

It may also follow the First Form, अगूहिय *agūhisham* and अगूहियि *agūhishhi* (§ 337, I 1)

लिह् *lih*, to smear.

PARASMAIPADA

1. अलिद्यं <i>alikhām</i>	अलिद्याव <i>alikhāca</i>	अलिद्याम <i>alikhāma</i>
2. अलिद्यः <i>alikhah</i>	अलिद्यन् <i>alikhātām</i>	अलिद्यत <i>alikhata</i>
3. अलिद्यन् <i>alikhah</i>	अलिद्यतां <i>alikhātām</i>	अलिद्यन् <i>alikhana</i>

ĀTMANEPA DA

1. अलिद्यि <i>alikhhi</i>	अलिद्यारहि <i>alikhācahi</i> or अलिहहि <i>alivahi</i>	अलिद्यामहि <i>alikhāmahi</i>
2. अलिद्यपाः <i>alikhathāh</i> or अलीढः <i>alīdhāh</i>	अलिद्यपां <i>alikhathām</i>	अलिद्यध्वं or अलीढं ²
3. अलिद्यत <i>alikhata</i> or अलीढ <i>alīdha</i>	अलिद्यतां <i>alikhātām</i>	अलिद्यन् <i>alikhanta</i>

दुह् *duh*, to milk

PARASMAIPADA

अपुष्य *adhukṣham*, &c

ĀTMANEPA DA.

1. अपुष्यि <i>adhukṣhi</i>	अपुष्यारहि <i>adhukṣhācahi</i> or अदुहहि <i>aduhvahi</i>	अपुष्यामहि <i>adhukṣhāmahi</i>
2. अपुष्यपाः <i>adhukṣhathāh</i> or अदुग्धाः <i>adugdhāh</i>	अपुष्यपां <i>adhukṣhathām</i>	अपुष्यध्वं or अपुष्यं ³
3. अपुष्यन् <i>adhukṣhata</i> or अदुग्ध <i>adugdha</i>	अपुष्यतां <i>adhukṣhātām</i>	अपुष्यन् <i>adhukṣhanta</i>

दिह् *dih*, to amount

PARASMAIPADA

अधिद्य *adhikṣham*, &c

ĀTMANEPA DA

1. अधिद्यि <i>adhikṣhi</i>	अधिद्यारहि or अदिहहि ⁴	अधिद्यामहि <i>adhikṣhāmahi</i>
2. अधिद्यपाः or अदिग्धा ⁵	अधिद्यपां <i>adhikṣhathām</i>	अधिद्यध्वं or अधिद्यं ⁶
3. अधिद्यन् or अदिग्ध ⁷	अधिद्यतां <i>adhikṣhātām</i>	अधिद्यन् <i>adhikṣhanta</i>

¹ *aghukṣhādhram* or *agūhādhram*² *alikhādhram* or *alīdhram*³ *adhukṣhādhram* or *adugdhādhram*⁴ *alikhādhram* or *adugdhādhram*⁵ *adhikṣhata* or *adugdha*⁶ *alikhādhram* or *alīdhram*⁷ *alikhādhram* or *adugdhādhram*⁸ *alikhādhram* or *adugdhādhram*

SECOND AORIST

First Form

§ 363 Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *अ a*, like those of the *Tud* form

1 सिष् *sich*, to sprinkle Pres सिषामि *siūchāmi*, Impf असिष *asicham*

PARASMAIPADA

1 असिष <i>asicham</i>	असिषाव <i>asichāva</i>	असिषाम <i>asichāma</i>
2 असिष <i>asichah</i>	असिषत <i>asichatam</i>	असिषत <i>asichata</i>
3 असिषत् <i>asichat</i>	असिषता <i>asichatām</i>	असिषन् <i>asichan</i>

ITMAHEPADA

1 असिषे <i>asiche</i>	असिषादि <i>asichādahi</i>	असिषामहि <i>asichāmahi</i>
2 असिषया <i>asichadhā</i>	असिषेया <i>asichethām</i>	असिषध्व <i>asichadhvam</i>
3 असिषत <i>asicheta</i>	असिषेता <i>asichetām</i>	असिषत <i>asichanta</i>

हे *hre*, to call Pres ह्यामि *hiayami* Impf अह्व *ahvayam* General base हृ *hū*

PARASMAIPADA

1 अह्व <i>ahvam</i>	अह्व <i>ahva</i>	अह्वाम <i>ahvāma</i>
2 अह्व <i>ahvah</i>	अह्वत <i>ahvatam</i>	अह्वत <i>ahvata</i>
3 अह्वत् <i>ahvat</i>	अह्वता <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ITMAHEPADA

1 अह्वे <i>ahve</i>	अह्वदि <i>ahvādi</i>	अह्वामहि <i>ahvāmahi</i>
2 अह्वया <i>ahvadhā</i>	अह्वेया <i>ahvethām</i>	अह्वध्व <i>ahvadhvam</i>
3 अह्वत <i>ahvata</i>	अह्वेता <i>ahvetām</i>	अह्वत <i>ahvanta</i>

§ 364 Roots ending in *अ a* *ए e*, *इ i*, drop these vowels, and substitute a base ending in *अ a* हे *hre* substitutes हृ *hū*, Aor अह्व *ahvam* *वि* *vi* substitutes वृ *vū*, Aor अष्य *asyam* Roots ending in *अ ri*, and the root दृग् *dris*, to see, take Guna (Pan VII 4 16), and then form a base ending in short *अ a* गृ *grī*, to go, असत् *asarat* दृग् *dris*, to see, अदर्शत् *adarśat*

§ 365 Roots with penultimatenasal drop it स्कन्द *skand*, to step, अस्कद *askadam*

§ 366 Irregular forms are, अवोच *avocham*, I spoke, from वच *vac* (according to Bopp a contracted reduplicated aorist, § 370, for अववच *avavacham*), अपत *apatham*, I flew, from पत *pat* (possibly a contracted reduplicated aorist for अपपत *apapatam*), अनेश *anesham*, I perished (possibly for अननश *ananaśam*), अशिस *asisham* I ordered, from शस् *śas* आस्य *astham*, I threw, from अस् *as*

§ 367 Roots which take this form are,

अस् *as*, to throw (आस्य *astham**), वच *vac*, to speak (अवोच *avocham*), ह्य *khyā*, to speak (अस्य *akhayam*), if the agent is implied. (Pan III 1, 52)

लिप *lip*, to paint, सिष् *sich*, to sprinkle, हे *hre*, to call (irregularly अह्व *ahvam*),

* आस्य *astham* stands irregularly for आस *asam* (Pan VII 4 17)

in Par, and optionally in Âtm (Pan III 1, 53, 54) Par अलिपत् *alipat*,
Âtm अलिपत् *alipata* or अलिप्त *alipta*

The verbs classed as पुषादि *pushādi*, beginning with पुष *push* (Dh P 26, 73-136), द्युतादि *dyutadi*, beginning with द्युत *dyut* (Dh P 18), and those marked by a technical ल *l*, in the Parasmaipada (Pan III 1, 55)

The verbs गृ *grī*, to go, शास् *śās*, to order, and चृ *ṛ*, to go (चार *āram*), in Par and Âtm (Pan III 1, 56)

Optionally, verbs technically marked by इर *ir*, but in the Parasmaipada only (Pan III 1, 57) अभिदत् *abhidat* or अभिहत् *abhihāt*

Optionally, जृ *jṛ*, to fail, स्तब्ध *stambh*, to stuff (अस्तब्ध *astambhat* or अस्तभोत् *astambhāt*), मृच *mruch*, to go (अमृचत् *amruchat* or अम्रोचीत् *amrochāt*), मृच *mruch*, to go, गृच *gruch*, to steal, ग्लुच *gluch*, to steal, ग्लुच *gluch*, to go (अग्लुचत् *agluchat* or अग्लुचीत् *aglu chāt*), वि *vi*, to grow (irregularly अशत् *ashat*), but in the Parasmaipada only (Pan III 1, 58)

§ 368 There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada, also भू *bhū*, to be. They retain throughout the long final vowel except before the उ *u* of the 3rd pers plur, before which the final आ *ā* is rejected. In the Âtmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*:

दा *dā*, to give Pres ददामि *dadāmi* Impf अददा *adadām*

PARASMAIPADA

1 अदाम <i>adām</i>	अदाय <i>adāya</i>	अदाम <i>adāma</i>
2 अदा <i>adā</i>	अदात् <i>adātām</i>	अदात् <i>adātā</i>
3 अदात् <i>adāt</i>	अदाता <i>adātām</i>	अदु <i>ad u</i>

भू *bhū*, to be Pres भवामि *bhāvaṁ*, Impf अभव *abhaṁ*

PARASMAIPADA

1 अभू <i>abhū</i> *	अभूय <i>abhūya</i>	अभू <i>abhūma</i>
2 अभू <i>abhū</i>	अभूत् <i>abhūtām</i>	अभूत् <i>abhūtā</i>
3 अभूत् <i>abhūt</i>	अभूता <i>abhūtām</i>	अभूयन् <i>abhūyan</i>

Verbs which take this form are,

गा *gā*, to go, दा *dā*, to give, था *dhā*, to place, पा *pā*, to drink, स्था *sthā*, to stand, दे *dē*, to guard, दो *dō* to cut, भू *bhū*, to be (Pan II 4 77)

Optionally, घ्रा *ghrā*, to smell, धे *dhe*, to drink, शो *śo*, to sharpen, चो *chho*, to cut, सो *so*, to destroy (Pan II 4, 78)

§ 369 The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers sing Âtm in पा *thā* and ण *ṇa*, before which the final nasal is rejected तन् *tan*, to stretch, Aor अतनिष *atanishṭa* or अतत *atata* अतनिषा *atanishṭhā* or अतपा *atathā* (Pan II 4, 79) These forms might

* Irregular in the 1st pers. sing dual and plur and in the 3rd pers plur

he considered as irregular. *Amānagata* forms of the second aorist, or of the first aorist II, with loss of initial म्.

SECOND AORIST

Second or Reduplicated Form

§ 370 A few primitive verbs, and the very numerous class of the *Char* roots, the denominatives and causatives in चय *cy*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are
चि *chi*, to go, द्रु *dru*, to run, रु *ru*, to flow, क्ष *ks*, to love (Pan III 1, 48), if expressing the agent; अशिचियत् *ashichiyat*.

Optionally, चि *hi*, to grow, धे *dhe*, to suck (Pan III 1, 49), if expressing the agent, अदधत् *adadhat*, § 364 (or चधत् *adh at* or चधसीत् *adh isit*). Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिचियत् *ashichiyat*, he went अद्रुद्रुत् *adudruat*, he ran अरुमुत् *arumut*, he flowed अक्षक्षत् *achakamat*, he loved अदधत् *adadhat*, he sucked अशिचियत् *ashichiyat*, he grew; also See Aor चधत् *adh at* and First Aor चधसीत् *adh isit* (Pan III 1, 49) छे *che*, to call, forms its Aor. Caus अजुहवत् *ajuhavat* (Pan VI 1, 32).

§ 372 The verbs in चय *ay* drop चय *ay*, and (with certain exceptions*) reduce their Guna and Viddhi vowels to the simple base vowels चा *a* to वा *a* ए *e* to इ *i* ओ *a* to उ *u*, चत् *at*, चार *ār*, to च्च *ra* छि *ir* to च्च *ra*.

Thus मादयति *madayati* would become मद् *mad*, (Aor चसीत् *amānadam*)
भेदयति *bhedayati* — — भिद् *bhid*, (Aor चसीत् *abibhīsam*)
मोदयति *modayati* — — मुद् *mud* (Aor चसुम् *amānamdam*)

§ 373 In the exceptional roots, which do not admit this shortening process, चा *a*, छि *i*, ए *e*, ऐ *ai*, ऊ *u*, ओ *o*, औ *au* are represented in the reduplicative syllable by चा *a*, छि *i*, इ *i*, ई *ī*, उ *u*, ऊ *ū* उम् *um*.

* These exceptional verbs are (Pan III 4, 2)

Certain denominatives From मातृ *mat* a garden is formed the denominative मादयति *madayati* Red Aor चमवातत् *amāmad at* Caus चामवति *amāmayat*, he punishes Red Aor चमवासत् *amāmasat*

Those with technical च्च *ra* चाप् *chāt* to hurt, Caus चाचयति *achayati* Aor चाचयत् *achayat*

आप् *āp* to shine भाप् *bhāp* to shine भाप् *bhāp* to speak रोप् *rōp* to Eaten रोप् *rōp* to live मोत् *mōt* to meet पीप् *pīp* to see अच् *ach* the vowel optional, य *y* छि *ch* आप् *āp* चययति *achayati* or चयियति *achiyati* (§ 374)

† चय *cy* to surround चय *chay* to move take or bear इ *i* or ए *e* in the reduplicative syllable चययति *achayati* or चयियति *achiyati* चययत् *chayat* to Eaten takes इ *i* चयियत् *chiyat*

मालयति *malayati*, अममाल *amamalam* टीकयति *tikayati*, अटिटीक *atitikam*
 लोकयति *lokayati*, अलुलोक *alulokam*

§ 374 In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अण् *ṇ*. Here the tendency is to make the reduplicated base, with the augment, either उ-उ or उ-उ- Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amāmudat*) Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakṣat*)

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (*achuchyutat*, not *achūchyutat*) In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achakṣandat*)

§ 375 In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, अण् *ṇ* are represented in the reduplicative syllable by अ *a* or इ *i*, उ *u*, इ *i* and all lengthened, where necessary

SECOND AORIST

Second or Reduplicated Form

I उ-उ

पच् *pach*, to cook, पाचयति *pāchayati* अपिपचत् *apipachat**

भिद् *bhid*, to cut, भेदयति *bhedayati*, अभिभिद् *abibhidat*

मुद् *mud*, to rejoice, मोदयति *modayati*, अममुदत् *amāmudat*

पृत् *ṛat*, to exist, वर्तयति *cartayati*, अपिपृत् *arṇat*

मृन् *mṛj*, to cleanse, मार्जयति *mārajayati* अमिमृन् *amimṛyat*

कृत् *kṛi*, to praise, कीर्तयति *kīrtayati*, अकीकृत् *achikṛat*†

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*)

त्यन् *tyaj*, to leave, त्याजयति *tyājayati*, अतित्यन् *atityajet*

भ्रान् *bhrāj*, to shine, भ्रानयति *bhrājayati*, अभिभ्रान् *abibhrajat*

क्षिप् *kṣip*, to throw, क्षेपयति *kṣhpayati*, अक्षिक्षिप् *achikṣipat*

च्युत् *chyut*, to fall, च्योतयति *chyotayati*, अचुच्युत् *achuchyutat*

सृग् *sṛi*, to sound, सारयति *srayati*, असिसृग् *asisturat*

* गणप् *gany* and कणप् *kāṇy* take ई *i* or ए *e* optionally, असिगणत् *asiganat* or असिगणत् *ajeganat*

† The following verbs take ए *e* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causatives

2 0 0 -

रक्ष् *raksh*, to protect, रक्षयति *rakshayati* अररक्षत् *ararakshat* ¹.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*, अभिभिक्षत् *abibhikshat*

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken

प्रश् *prachh*, to ask, प्रश्नयति *prachchayati*, अप्रश्नत् *apapruchchhat*

स्कन्द् *skand*, to step, स्कन्दयति *skandayati* अचस्कन्दत् *achaskandat*

§ 377 Roots with radical च् *ra*, followed by a consonant, may optionally take the ०-० or ००- forms

वृत् *vrit*, to be, वृत्तयति *vartayati* अवृत्तत् *avritat* or अववृत्तत् *avavartat*.
(Pān VII 4, 7)

मृन् *mry*, to cleanse, मर्तयति *martyati*, आमृन् *amimryat* or आममर्तत् *amamdryat*

कृत् *krit*, to praise, कीर्तयति *kirtayati* अकीकृतत् *achikritat* or अकिकीर्तत् *achikirtat*

§ 378 Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases

Thus अज् *as* forms the Caus अजय् *asay* This after throwing off अय् *ay*, and shortening the vowel, becomes अज् *as* this reduplicated, अजिज् *as is*, and lastly, with augment and termination, अजिजम् *as is am*

In the same manner, अर्चिष् *archicham*, औष्णिज् *auhyam*, &c

§ 379 Are slightly irregular

पा *pa*, to drink, which forms its causal aorist as अपीपत् *apīpyat* (instead of अपीपयत् *apīpayat*)

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठपत् *atisthīpat* (instead of अतिष्ठपयत् *atisthīpayat*)

घ्रा *ghra*, to smell, which forms its causal aorist as अघ्निरिषत् *ayghripat* or अघ्निरपत् *ayghrapat*

REDUPLICATION AORIST

PANASMAIPADA

1 अजिजयम् <i>asirayam</i>	अजिजयाम् <i>asirayāma</i>	अजिजयाम् <i>asirayāma</i>
2 अजिजयत् <i>asirayat</i>	अजिजयत् <i>asirayatam</i>	अजिजयत् <i>asirayata</i>
3 अजिजयन् <i>asirayat</i>	अजिजयन् <i>asirayatān</i>	अजिजयन् <i>asirayan</i>

ATMANIADA

1 अजिजये <i>asiraye</i>	अजिजयामहि <i>asirayamahi</i>	अजिजयामहि <i>asirayamahi</i>
2 अजिजयेषा <i>asirayathā</i>	अजिजयेथा <i>asirayethām</i>	अजिजयथ <i>asirayadheam</i>
3 अजिजयत <i>asirayata</i>	अजिजयेता <i>asirayeta</i>	अजिजयत <i>asirayata</i>

§ 380 In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb, and the rules of grammarians,

* Radical अ *a* is indicated by अ *a* if the root ends in a double consonant

however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म m, and roots ending in ञ णि.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyasi</i>	इष्यथः <i>ishyathah</i>	इष्यथ <i>ishyatha</i>
3. इष्यति <i>ishyati</i>	इष्यतः <i>ishyatah</i>	इष्यन्ति <i>ishyanti</i>
ĀTMADEPADA.		
1. इष्ये <i>ishye</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmāhe</i>
2. इष्येथ <i>ishyetha</i>	इष्येथे <i>ishyethe</i>	इष्यध्वे <i>ishyadhve</i>
3. इष्येते <i>ishyete</i>	इष्येते <i>ishyete</i>	इष्यन्ति <i>ishyante</i>

The cases in which the इ i of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, §§ 331 seq. For the cases in which इ i is changed to ई i, see § 340. On the change of प sha and स sa, see §§ 100 seq. On the strengthening of the radical vowel, see chapter XII, §§ 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mīrkshyāmi*). These

peculiarities must be learnt by practice, but a few general rules may here be repeated

- 1 Final ए *e*, ऐ *ai*, ओ *o* are changed to ए *ā*, गे *gai*, to sing, गाम्यामि *gāsyāmi*, &c
- 2 Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, अ *a*, ए *ṛ* and ए *ṛī*, take Guna, जि *ji*, to conquer, जेष्यामि *jeshyāmi*, भू *bhū*, भविष्यामि *bhavishyāmi* कृ *kṛ*, करिष्यामि *karishyāmi* दृ *dṛ*, to tear, दरिष्यामि *darishyāmi* or दरोष्यामि *darishyāmi* There are the usual exceptions, कृ *kṛ*, to sound, कुविष्यामि *kuvishyāmi* (§ 345, note)
- 3 Penultimate इ *i*, उ *u*, ए *ṛ*, prosodically short, take Guna, ए *ṛī* becomes ई *ī*, बु *bu*, बुद्ध, बोधिष्यामि *bodhishyāmi*, भि *bhi*, भिद्, भिद्मति *bhidmāti*

बु *budh*, to know,
with intermediate इ *i*

PARASMAIPADA

SINGULAR.

DUAL

PLURAL

- 1 बोधिष्यामि *bodhishyāmi*
- 2 बोधिष्याथ *bodhishyāth*
- 3 बोधिष्यात *bodhishyāt*

- बोधिष्याथ *bodhishyāth*
- बोधिष्याथ *bodhishyāth*
- बोधिष्यात *bodhishyāt*

- बोधिष्याम *bodhishyāma*
- बोधिष्याथ *bodhishyāth*
- बोधिष्यात *bodhishyāt*

ĪTHANEPAḌA

- 1 बोधिष्ये *bodhishye*
- 2 बोधिष्यसे *bodhishyase*
- 3 बोधिष्यते *bodhishyate*

- बोधिष्यावहे *bodhishyāvahē*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahē*
- बोधिष्यधे *bodhishyādhe*
- बोधिष्यन्ते *bodhishyānte*

इ *i*, to go,

without intermediate इ *i*

PARASMAIPADA

- 1 एष्यामि *eshyāmi*
- 2 एष्यासि *eshyāsi*
- 3 एष्याति *eshyāti*

- एष्याथ *eshyāth*
- एष्याथ *eshyāth*
- एष्यात *eshyāt*

- एष्याम *eshyāma*
- एष्याथ *eshyāth*
- एष्यात *eshyāt*

ĪTHANEPAḌA

- 1 एष्ये *eshye*
- 2 एष्यसे *eshyase*
- 3 एष्यते *eshyate*

- एष्यावहे *eshyāvahē*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामहे *eshyāmahē*
- एष्यधे *eshyādhe*
- एष्यन्ते *eshyānte*

Conditional

§ 383 The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बु *budh*, to know,
with intermediate इ *i*

PARASMAIPADA

SINGULAR.

DUAL

PLURAL

- 1 अवोधिष्याम *abodhishyāmi*
- 2 अवोधिष्याथ *abodhishyāth*
- 3 अवोधिष्यात *abodhishyāt*

- अवोधिष्याथ *abodhishyāth*
- अवोधिष्यात *abodhishyāt*
- अवोधिष्यात *abodhishyāt*

- अवोधिष्याम *abodhishyāma*
- अवोधिष्यात *abodhishyāt*
- अवोधिष्यान् *abodhishyān*

ATMANEPADA

1 अयोधिष्ये <i>abodhishye</i>	अयोधिष्यामहि <i>abodhishyāmahī</i>	अयोधिष्यामहि <i>abodhishyāmahī</i>
2 अयोधिष्यथा <i>abodhishyathāh</i>	अयोधिष्येथा <i>abodhishyethām</i>	अयोधिष्यथ <i>abodhishyadhcam</i>
3 अयोधिष्यत <i>abodhishyata</i>	अयोधिष्येता <i>abodhishyetaām</i>	अयोधिष्यत <i>abodhishyanta</i>

इ १,

without intermediate इ १

PARASMAIPADA

1 ऐष्य <i>aishyam</i>	ऐष्याय <i>aishyāya</i>	ऐष्याम <i>aishyāma</i>
2 ऐष्य <i>aishyah</i>	ऐष्यत <i>aishyatām</i>	ऐष्यत <i>aishyata</i>
3 ऐष्यत् <i>aishyat</i>	ऐष्यता <i>aishyatām</i>	ऐष्यन् <i>aishyan</i>

ATMANEPADA

1 ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahe</i>	ऐष्यामहि <i>aishyāmahī</i>
2 ऐष्यथा <i>aishyathāh</i>	ऐष्येथा <i>aishyethām</i>	ऐष्यथ <i>aishyadhcam</i>
3 ऐष्यत <i>aishyata</i>	ऐष्येता <i>aishyetaām</i>	ऐष्यत <i>aishyanta</i>

Periphrastic Future

§ 384 The terminations are,

PARASMAIPADA

1 इतास्मि <i>itāsmi</i>	इतास्य <i>itāsahe</i>	इतास्म <i>itāsmah</i>
2 इतासि <i>itāsi</i>	इतास्य <i>itāsthahe</i>	इतास्य <i>itāstha</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

ATMANEPADA

1 इताहे <i>itāhe</i>	इतास्महे <i>itāstahe</i>	इतास्महे <i>itāsmahē</i>
2 इतासे <i>itāse</i>	इतासाथे <i>itāstāthe</i>	इताथे <i>itāsthe</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

These terminations are clearly compounded of *ता itā* (base *तृ tṛi*), the common suffix for forming *nomina agentis* and the auxiliary verb *अस् as*, to be. There is, however, with regard to *ता itā* no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ १ or इ १, see § 331 seq
On the strengthening of the radical vowel, see § 382

बुध् *budh* to know,

with intermediate इ १

PARASMAIPADA

SINGULAR

DUAL

PLURAL

1 बोधितास्मि <i>bodhitāsmi</i>	बोधितास्य <i>bodhitāstahe</i>	बोधितास्म <i>bodhitāsmah</i>
2 बोधितासि <i>bodhitāsi</i>	बोधितास्य <i>bodhi tāsthahe</i>	बोधितास्य <i>bodhi tāstha</i>
3 बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितार <i>bodhitārah</i>

ATMANEPADA

1 बोधिताहे <i>bodhitāhe</i>	बोधितास्महे <i>bodhitāstahe</i>	बोधितास्महे <i>bodhitāsmahē</i>
2 बोधितासे <i>bodhi tāse</i>	बोधितासाथे <i>bodhitāstāthe</i>	बोधिताथे <i>bodhitāsthe</i>
3 बोधिता <i>bodhi tā</i>	बोधितारौ <i>bodhi tārau</i>	बोधितार <i>bodhitārah</i>

३१,

without intermediate ३,

PARASMAIPADA

1 एतास्मि <i>etāsma</i>	एतास्व <i>etāsvah</i>	एतास्म <i>etāsmah</i>
2 एतासि <i>etāsi</i>	एतास्व <i>etāstah</i>	एतास्व <i>etāsiha</i>
3 एता <i>etā</i>	एताः <i>etārau</i>	एताः <i>etārah</i>

ĀTMANEPAḌA

*1 एताहे <i>etāhe</i>	एतास्हे <i>etāsvahe</i>	एतास्हे <i>etāsmahē</i>
*2 एतासे <i>etāse</i>	एतासाये <i>etāstāhe</i>	एतासे <i>etāsihē</i>
3 एता <i>etā</i>	एताः <i>etārau</i>	एताः <i>etārah</i>

Benedictive

§ 385 The so called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या* *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers sing. Thus, instead of

Opt	या, या, यात, याय	यान, यात, याम	यात, यु,
	<i>yām yāh yāt yāsa yātam yātām yāma yā s yāh</i>		<i>we have</i>
Ben	यास्, या, यात, यास्व, यास्त	यासा, यास्म, यात, यातु	
	<i>yāsam yāh yāt yāsva yāstām yāstām yāsama yāsta yāstuh</i>		

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. *यान yusan* and *यास्त yusat* are contracted to *या yāh* and *यात yāt*, like the 2nd and 3rd pers sing of the first aorist I. *इषि ishī* to *ई īh*, *इषीत ishīt* to *ईत īt*, or like the *सी sīh* and *सीत sīt* of the first aorist II, which really stand for *स् + स् + s* and *स् + त् + t*.

In the Ātmanepada the *स्* stands before the terminations of the optative e.g. *सीय sīya* instead of *ईषीया*. Besides this, the personal terminations originally beginning with *त्* *t* or *त्* *th* take an additional *स्* *s*. (Remark that the *स्* *s* before these terminations is liable to be dropped after a short vowel in the first aorist, § 351.) Thus, instead of

Opt	ईय, ईषा, ईत	ईषहि ईषाया, ईयाता ईमहि, ईध्व, ईरन्
	<i>īya īthāh īta īthah īyāthām īyātām īmah īdhvam īran</i>	<i>we have</i>
Ben	सीय सीष्ट, सीष्ट, सीषहि, सीयास्या, सीयास्ता	सीनहि, सीध्व सीरन्
	<i>sīya sīsthāh sīstha, sīstah sīyāsthām sīyāstām sīmahi sīdhvam sīran</i>	

§ 386 Verbal bases ending in *अय ay* (Chur, Caus Denom &c.) drop *अय ay* before the terminations of the benedictive Par *चोरय choray*, Ben *चोर्यास choryasam* but in Ātm *चोरयिषीय chorayishīya*. Denominative bases in *य* *y* drop *य* *y* in the Ben Par *पुत्रीय putriy*, Ben *पुत्रीयास putriyasam* but in Ātm *पुत्रीयिषीय putriyishīya*.

§ 387 The benedictive Parasmaipada belongs to the weakening, the

benedictive *Ātmanepada* to the strengthening forms (§ 344) Hence from चित् *chit*, Par चित्वास *chityasam*, *Ātm* चेतिसीय *chetishīya*

§ 388 The benedictive *Parasmaupada* never takes intermediate इः The benedictive *Ātmanepada* generally takes intermediate इः Exceptions are provided for by the rules §§ 331 seq

Weakening of the Base before Terminations beginning with य

§ 389 Some of the rules regulating the weakening of the base, which is required in the benedictive *Parasmaupada*, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive

§ 390 While, generally speaking the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इः, उः, अः Final इः and उः, before the य of the terminations of benedictive, passive, and intensive, are lengthened (Pan VII 4, 25), but not strengthened by Guna

चिच्, to gather, Ben चीयात् *chīyat* Pass चीयते *chīyate* Int. चेयीयते *chechīyate* Final अः is changed, to रिः (Pan VII 4, 28)

कृ लृ, to do, Ben क्रियात् *kriyat* Pass क्रियते *kriyate* (The Intensive has चेक्रीयते *chekriyate*, Pan VII 4, 27)

In roots, however, beginning with conjunct consonants, final अः is actually strengthened by Guna, and appears as अर *ar* (Pan VII 4, 29)

स्मृ *smri*, to remember, Ben स्मर्यात् *smaryat* Pass स्मर्यते *smaryate*, Int स्मस्मर्यते *usmaryate*

Also in अर्, to go, Ben अर्यात् *aryat* Pass अर्यते *aryate* Int अरार्यते *araryate* Final अः is changed to ईर *īr*, and, after labials, to ऊर् *ūr*

स्तृ *stṛi*, to stretch, Ben स्तूर्यात् *stūryāt* Pass स्तूर्यते *stūryate* Int तेस्तूर्यते *teṣtūryate*

पृ *pṛi*, to fill, Ben पूर्यात् *pūryat* Pass पूर्यते *pūryate* Int पोपूर्यते *popūryate* Exceptions शी *śi* is changed to श्य *śay*

शी *śi*, to lie down, (Ben शय्यात् *śayyat* does not occur, because the verb is *Ātmanepadin*), Pass शय्यते *śayyate* Int शशय्यते *śasayyate* (Pan VII 4, 22)

इः after prepositions, does not lengthen the final इः in the benedictive

इ, to go, Ben ईयात् *īyat* but समियात् *samīyāt* (Pan VII 4, 24)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh* (Pan VII 4, 23)

Ben ऊह्यात् *ūhyat* Pass ऊह्यते *ūhyate*

Ben समुह्यात् *samūhyat* Pass समुह्यते *samūhyate*

§ 391 The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel (Pan VI 4, 43)

जन् *jan*, to beget, Ben जायात् *jayat* or ज्यायात् *janyat* Pass जायते *jayate* or जय्यते *janyate* Int जाजायते *jjayate* or जनय्यते *janyanyate*

सन् *san*, to obtain; Ben. सायात् *sáyāt* or सन्यात् *sanyāt*; Pass. सायते *sáyate* or सन्यते *sanyate*; Int. सामायते *sásáyate* or संसम्यते *samsanyate*.

खन् *khan*, to dig; Ben. खायात् *kháyāt* or खन्यात् *khanyāt*; Pass. खायते *kháyate* or खन्यते *khanyate*; Int. चाखायते *chákháyate* or चंखन्यते *chankhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तापते *táyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into खाँ *ā*. धी *dhyai*, धायते *dhyáyate*. Roots ending in ए *ā* retain it: पा *pá*, पायते *páyate*, he is protected. But the following roots change their final vowel into ई *i* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pān. vi. 4, 66, 67, 69.)

The six verbs called पु *ghu**, and the following verbs:

	Passive.	Intensive	Benedictive†.	Gerund.
दा <i>dā</i> , to give	दीयते <i>dīyate</i>	देदीयते <i>dedīyate</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyate</i>	मेमीयते <i>memīyate</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्वीयते <i>sthīyate</i>	तेष्टीयते <i>teshīyate</i>	स्वेयात् <i>stheyāt</i>	प्रस्थाप <i>prasthāya</i>
गे <i>gai</i> , to sing	गीयते <i>gīyate</i>	जेगीयते <i>jegīyate</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyate</i>	पेपीयते <i>pepīyate</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyate</i>	जेहीयते <i>jehīyate</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyate</i>	सेषीयते <i>seshīyate</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take *Samprasāraṇa* in the benedictive (Pān. iii. 4, 104), passive, participle, and gerund. (Pān. vi. 1, 15.)

यच् *ach*, to speak; स्वप् *ap†*||, to sleep; वच् *aś* (Pān vi. 1, 20), to wish; and the यनादि *yajādi*, i. e. those following यच् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyate*, Part. उक्ता *uktaḥ*; Ger. उक्त्वा *uktvā*. The यनादि are, (23, 33-41) यच् *yaj*, to sacrifice; यच् *ap*, to sow; वह् *aś*, to carry; वच् *aś*, to dwell; वे *ie*, to weave; व्ये *eye*||, to cover; ह्वे *hre*||, to call; वद् *vad*, to speak; श्वि *śvi*||, to grow.

* This term comprises the six roots दुदाच्, दाण्, दो, देद्, दुधान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*, but not दाप् and देष्, i. e. दाति *dāti*, he cuts, and दापति *dāyati*, he cleans (Pān i. 1, 20) Hence दीयते *dīyate*, it is given, but दायते *dāyate*, it is cleaned

† In other roots, ending in खाँ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pān vi. 4, 68). श्लि *glai*, to wither, श्लेयात् *gleyāt* or श्लयात् *glāyāt*. स्वा *khyā*, to call, स्वायात् *khyāyāt* or स्वेयात् *khyeyāt*.

‡ साप् *śāp*, to send to sleep, takes *Samprasāraṇa* in the reduplicated aorist (Pān vi. 1, 18) अमृषुषत् *arushupāt*.

§ स्वप् *śap*, to sleep, स्यम् *syam*, to sound, and म्ये *rye*, take *Samprasāraṇa* in the intensive also (Pān vi. 1, 19); सोषुष्यते *soshupyate*, सेसिम्यते *sesimpyate*, वेचीयते *vecīyate*. श्वि *śvi* takes *Samprasāraṇa* optionally in the intensive (Pān vi. 1, 30): शोऽगूयते *śosūyate* or शेचीयते *śechīyate*. हे *hee* forms Int. जोहूयते *johūyate* (Pān vi. 1, 33) In the intensive चाप् *chāy* forms चेकीयते *chekīyate* (Pān vi. 1, 21), प्याप् *pyāy*, पेपीयते *pepīyate* (Pān. vi. 1, 29).

§ 394 The following verbs take *Samprasāraṇa* in the benedictive, passive, participle, gerund, and intensive (Pāṇ VI 1, 16)

ग्रह् *grah*, to take, ज्या *jya*, to fail, व्यध् *vyadh*, to pierce, व्यच् *vyach*, to surround, व्रश् *vrash*, to cut, ग्रह् *grah* to ask, भृश् *bhray*, to fry
ग्रह् *grah* Ben. गृह्यात् *grihyāt*, Pass गृह्यते *grihyate*, Part गृहीत *grihīta*,
Ger गृहीत्वा *grihītvā*, Int जरीगृह्यते *jarīgrihyate*

§ 395 शास् *śas*, to rule, substitutes क्षिप् *kṣip* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ VI 4, 34)

Ben क्षिप्यात् *kṣhyāt*, Pass क्षिप्यते *kṣhyate*, Part क्षिप्त *kṣipta*, Ger क्षिप्त्वा *kṣiptvā* Aor अक्षिपत् *akṣipat*

§ 396 With regard to the benedictive *Ātm* see the general rules as to the strengthening of the base, § 344 Remember, that if the benedictive *Ātm.* does not take intermediate इ १, penultimate इ १, उ ५, च् १ are left unchanged, whereas in other strengthening tenses they take Guna (§ 344) Final च् १, too, remains unchanged, and च् १ becomes ईर *īr*, or, after labials, ऊर् *ūr* क्षिप् *kṣip*, to throw, क्षिप्स्य *kṣipsya*, पू *pū*, to fill, पूष्य *pūshya*

*Benedictive
PARASMAIPADA*

1 बुध्यास <i>budhyāsam</i>	बुध्यास्व <i>budhyāsva</i>	बुध्यास्तु <i>budhyāstu</i>
2 बुध्या <i>budhyāh</i>	बुध्यास्तु <i>budhyāstam</i>	बुध्यास्तु <i>budhyāsta</i>
3 बुध्यात् <i>budhyāt</i>	बुध्यास्ता <i>budhyāstām</i>	बुध्यास्तु <i>budhyāsta</i>

ĀTMANEPAḌA

1 बोधिषीय <i>bodhiṣīya</i>	बोधिषीयहि <i>bodhiṣīyahī</i>	बोधिषीमहि <i>bodhiṣīmahi</i>
2 बोधिषीषा <i>bodhiṣīṣā</i>	बोधिषीयास्या <i>bodhiṣīyāstham</i>	बोधिषीम्य <i>bodhiṣīmhyam</i>
3 बोधिषीष्ट <i>bodhiṣīṣṭa</i>	बोधिषीयास्ता <i>bodhiṣīyāstām</i>	बोधिषीरेन् <i>bodhiṣīran</i>

CHAPTER XV

PASSIVE

§ 397 The passive takes the terminations of the *Ātmanepada*

Special Tenses of the Passive

§ 398 The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive

Ātm नद्यते *nādyate*, he binds, Pass नद्यते *nādyate*, he is bound

§ 399 Bases in च् *ay* (Chur, Caus Denom &c) drop च् *ay* before य *ya* of the passive

बोधय् *bodhay*, to make one know, बोध्यते *bodhi-yate*, he is made to know

चोरय् *choray*, to steal, चोर्यते *chor-yate*, he is stolen

Intensive bases ending in *य y* retain their *य y*, to which the *य ya* of the passive is added without any intermediate vowel!

लोलूय् *loldy*, to cut much, लोलूय्यते *loldyyate*, he is cut much

Intensive bases ending in *य y*, preceded by a consonant, drop their *य y*

बेभिद्य् *bebhidy*, to sever, बेभिद्यते *bebhidyate*, it is severed

दीधी *didhi*, to shine, वेवी *vevi*, to yearn, ददिद्रा *duridrā*, to be poor, drop their final vowel, as usual

दीधी *didhi*, दीयते *didhyate*, it is lightened, ऐ it lightens

§ 400 As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq

Passive SINGULAR

	¹	²	³
Pres	भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf	अभूये <i>abhūye</i>	अभूयथा <i>abhūyathā</i>	अभूयत <i>abhūyata</i>
Opt	भूयेय <i>bhūyeya</i>	भूयेथा <i>bhūyethā</i>	भूयेत <i>bhūyeta</i>
Imp	भूये <i>bhūyai</i>	भूयस्व <i>bhūyasva</i>	भूयता <i>bhūyatām</i>
DUAL			
Pres	भूयावहे <i>bhūyāvahē</i>	भूयेथे <i>bhūyethē</i>	• भूयेते <i>bhūyete</i>
Impf	अभूयायहि <i>abhūyāyahi</i>	अभूयेथा <i>abhūyethā</i>	अभूयेता <i>abhūyeta</i>
Opt	भूयेयहि <i>bhūyeyahi</i>	भूयेथाय <i>bhūyethāy</i>	भूयेयाता <i>bhūyeyātā</i>
Imp	भूयावहे <i>bhūyāvahai</i>	भूयेथा <i>bhūyethā</i>	भूयेता <i>bhūyeta</i>
PLURAL			
Pres	भूयामहे <i>bhūyāmahē</i>	भूयाये <i>bhūyāyē</i>	भूयन्ते <i>bhūyante</i>
Impf	अभूयामहि <i>abhūyāmahi</i>	अभूयाय <i>abhūyāyā</i>	अभूयन्त <i>abhūyanta</i>
Opt	भूयेमहि <i>bhūyemahi</i>	भूयेय <i>bhūyeyā</i>	भूयेरन् <i>bhūyera</i>
Imp	भूयामहे <i>bhūyāmahai</i>	भूयाय <i>bhūyāyā</i>	भूयन्ता <i>bhūyantām</i>

General Tenses of the Passive

§ 401 In the general tenses of the passive, *य ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The *य ya* of the passive is treated, in fact, like one of the conjugational class marks (*vikaranas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses

Reduplicated Perfect

The reduplicated perfect is the same as in the *Ātmanepada*

Periphrastic Perfect

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs *अस् as* and *भू bhū* must be conjugated in the *Ātmanepada*, as well as *कृ kr*: (§ 342)

§ 407 The following are a few irregular formations of the 3rd pers sing aorist passive

- रम् *rabh*, to desire, forms अरामि *arambhi* (Pan VII 1, 63) See § 345 +
 रप् *radh*, to kill, — अरपि *arandhi* (Pan VII 1, 61)
 जम् *jabh*, to yawn — अजमि *ajambhi* (Pan VII 1, 61)
 भम् *bhary*, to break, — अभमि *abharji* or अभ्रानि *abhraji* (Pan VI 4, 33)
 लम् *labh*, to take, — अलमि *alambhi* or अलामि *alambhi* (Pan VII 1, 69)

With prepositions लम् *labh* always forms अलमि *alambhi*

- जन् *jan*, to beget, — अजनि *ajani* (Pan VII 3 35)
 बप् *badh*, to strike, — अबपि *abudhi* (Pan VII 3, 35)

§ 408 Roots ending in अम् *am*, which admit of intermediate इ, do not lengthen their radical vowel (Pan VII 3 34)

शम् *śam*, अशमि *aśami* तम् *tam*, अतमि *atami* but यम् *yam*, अयामि *ayami*
 Pāṇini excepts आचम् *acham*, to rinse, which forms आचामि *uchami* Others add कम् *kam*, चम् *lam*, नम् *nam* (Pan VII 3 34, v)

§ 409 Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers sing (See p 183)

अलविमि <i>alaviṣi</i>	अलविभरहि <i>alaviśvahi</i>	अलविष्महि <i>alaviśmahī</i>
अलविश <i>alaviśhāh</i>	अलविषापो <i>alaviśhāpō</i>	अलविध् or °दु <i>alaviśhvam</i> or <i>dham</i>
अलावि <i>alavi</i>	अलविषाता <i>alaviśhātā</i>	अलविषत <i>alaviśhata</i>

The Two Futures, the Conditional, and the Benedictive Passive

§ 410 These formations are identically the same in the passive as in the Ātmanepada Hence

- Fut बोधिष्ये *bodhiṣhye* I shall be known
 Cond अबोधिष्ये *abodhiṣhye*, I should be known
 Periphr Fut बोधिताह *bodhitāhe*, I shall be known
 Bened बोधिषीय *bodhiṣīya*, May I be known'

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels

§ 411 All verbs ending in vowels in अय् *ay*, and likewise हन् *han* to strike, दृश् *dris* to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before Thus from लु *lu* we have अलावि *alavi*, and from this, by treating the final इ as the intermediate इ, we form,

Sing 1 pers	अलाविमि <i>alaviṣi</i>	by the side of	अलविमि <i>alavi-ṣi</i>
2	अलाविष <i>alavi-ṣhāh</i>	—	अलविष <i>alavi-ṣhāh</i>
3	अलावि <i>alavi</i>	—	अलावि <i>alavi</i>

Dual 1 pers	अलाविष्महि <i>alāvi-shmahi</i> , by the side of	अलविष्महि <i>alavi-shmahi</i>
2	अलाविषामा <i>alāvi-shatham</i> , — —	अलविषामा <i>alāvi-shdtham</i>
3	अलाविषाता <i>alāvi-shatam</i> , — —	अलविषाता <i>alāvi-shdtdm</i>
Plur 1 pers	अलाविष्महि <i>alāvi-shmahi</i> , by the side of	अलविष्महि <i>alāvi shmahi</i>
2	अलाविध्य <i>alāvi-dhiam</i> or <i>दृ-dhiam</i> —	अलविध्य <i>alāvi-dhvam</i> or <i>दृ</i>
3	अलाविषत <i>alāvi-shata</i> , — —	अलविषत <i>alāvi-shata</i>
Fut	लाविष्ये <i>lāvi shye</i> , by the side of	लविष्ये <i>lāvi shye</i>
Cond.	अलाविष्ये <i>alāvi shye</i> , — —	अलविष्ये <i>alāvi-shye</i>
Per Fut	लाविताहे <i>lāvi tahe</i> , — —	लविताहे <i>lāvi tahe</i>
Ben	लाविषीय <i>lāvi-shīya</i> , — —	लविषीय <i>lāvi shīya</i>
From चि <i>chi</i> , to gather, 3rd pers sing Aor Pass	अचायि <i>achāyi</i> hence	
Aor	अचायिषि <i>achayishi</i> besides	अचेयि <i>acheshi</i> , &c
Fut	चायिष्ये <i>chayishye</i> , —	चेय्ये <i>cheshye</i>
Cond	अचायिष्ये <i>achayishye</i> , —	अचेय्ये <i>acheshye</i>
Per Fut	चायिताहे <i>chayitahe</i> , —	चेताहे <i>chetdhe</i>
Ben	चायिषीय <i>chayishīya</i> , —	चेषीय <i>cheshiya</i>
From घ्रा <i>ghrā</i> , to smell, 3rd pers sing Aor Pass	अघ्रायि <i>aghrāyi</i> hence	
Aor	अघ्रायिषि <i>aghrayishi</i> , besides	अघ्रासि <i>aghrasi</i>
Fut	घ्रायिष्ये <i>ghrayishye</i> , —	घ्रास्ये <i>ghrasye</i>
Cond.	अघ्रायिष्ये <i>aghrayishye</i> , —	अघ्रास्ये <i>aghrasye</i>
Per Fut	घ्रायिताहे <i>ghrayitahe</i> , —	घ्राताहे <i>ghratahe</i>
Ben	घ्रायिषीय <i>ghrayishīya</i> —	घ्रासीय <i>ghrasīya</i>
From धृ <i>dhrī</i> , to hurt, 3rd pers sing Aor Pass	अध्वारि <i>adhvāri</i> hence	
Aor	अध्वारिषि <i>adhdriishi</i> , besides	अध्वरिषि <i>adhdriishi</i> or <i>अध्वरिषि <i>adhdriishi</i></i>
Fut	ध्वारिष्ये <i>dhdriishye</i> , —	ध्वरिष्ये <i>dhdriishye</i>
Per Fut	ध्वारिताहे <i>dhdritahe</i> , —	ध्वताहे <i>dhdritdhe</i>
Ben	ध्वारिषीय <i>dhdriishīya</i> , —	ध्वरीय <i>dhdriishīya</i> or <i>ध्वरिषीय <i>dhdriishīya</i></i>
From हन् <i>han</i> , to kill, 3rd pers sing Aor Pass	अघानि <i>aghani</i> hence	
Aor	अघानिषि <i>aghanishi</i> , besides	(अवधिषि <i>avadhishi</i>) Pap vi 4 62†
Fut	घानिष्ये <i>ghānishye</i> , —	हनिष्ये <i>hanishye</i>
Per Fut	घानिताहे <i>ghanitahe</i> , —	हताहे <i>hantahe</i>
Ben	घानिषीय <i>ghanishīya</i> , —	(वधिषीय <i>avdhiishīya</i>)
From दृग् <i>dris</i> , to see, 3rd pers sing Aor Pass	अदर्शि <i>adarshi</i> hence	
Aor	अदर्शिषि <i>adarishi</i> , besides	अद्रक्षि <i>adrakshi</i>
Fut	दर्शिष्ये <i>darishye</i> , —	द्रक्ष्ये <i>drakshye</i>
Per Fut	दर्शिताहे <i>darshitake</i> , —	द्रष्टाहे <i>drashtake</i>
Ben	दर्शिषीय <i>darishīya</i> , —	द्रक्षीय <i>drakshīya</i>

* See § 332 5

† S ddh Kaum vol II : 200 seems to allow अहसि *ahasi*

From ग्रह *grah*, to take, 3rd pers sing Aor Pass ग्रहादि *agrahāḥi* hence
 Aor अग्रहिषि *agrāhiṣhi* besides अग्रहीषि *agrahīṣhi*
 1st अग्रहिष्ये *grāhiṣhye*, — ग्रहीष्ये *grāhīṣhye*
 Per 1st अग्रहिताहे *grāhitāḥe*, — ग्रहीताहे *grāhītāḥe*
 Ben अग्रहिषीय *grāhiṣhīya*, — ग्रहीषीय *grāhīṣhīya*

From रम्य *ramay*, to delight, Caus of रम *ram*, 3rd pers sing Aor Pass
 सरमि *arami* or सरामि *arāmi*, hence

Aor सरमिषि *aramiṣhi* or सरामिषि *arāmiṣhi*, besides सरमयिषि *aramayishī*

§ 412 Certain verbs of an intransitive meaning take the passive इ in the
 3rd pers sing Aor. Thus उत्पद्यते *utpadyate* (3rd pers sing present of the
 Ātmanepada of a Div verb), he arises becomes उत्पद्यि *utpadyi*, he arose,
 he sprang up, but it is regular in the other persons, उत्पद्यतां *utpadyatām*,
 they two arose, &c (Pan III 1, 60)

§ 413 Other verbs of an intransitive character take the same form
 optionally (Pan III 1, 61)

दीप *dīp* (दीप्यते *dīpyate*, he burns Div, Ātm), दीपिषि *adīpi* or दीपिषि *adīpiṣhī*
 जन *jan* (जायते *jayate*, he is born, he is, Div, Ātm, it cannot be formed
 from जन *jan* (Hu Par), to beget) जनमि *ajani* or जनमिषि *ajanishī*
 बुध *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm), अबोधि *abodhi* or
 अबुद्ध *abuddha*

पूर *pūr* (पूरयति *pūrayati* he fills Chur), अपूरि *apuri* or अपूरिषि *apuriṣhī*
 ताय *taṇ* (तायते *tāyate*, he spreads Bhu, Ātm, really Div form of Tan),
 अतायि *atayi* or अतायिषि *atayishī*

प्याय *pyay* (प्यायते *pyayate* he grows), अप्यायि *apyayi* or अप्यायिषि *apyayishī*

CHAPTER XVI

PARTICIPLES, GERUNDS, AND INFINITIVE

§ 414 The participle of the present Parasmaipada retains the Vikarapas
 of the ten classes. It is most easily formed by taking the 3rd pers plur of
 the present, and dropping the final इ. This gives us the Anga base, from
 which the Pada and Bha base can be easily deduced according to general
 rules (§ 182). Thus

भवति	भवत्	Nom S भवन्	Acc भवत	Instr भवता &c
<i>bharanti</i>	<i>bharant</i>	<i>bharan</i>	<i>bharantām</i>	<i>bharatā</i>
तुदति	तुदत	तुदन्	तुदतं	तुदता &c
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantām</i>	<i>tudatā</i>
दीप्यति	दीप्यत	दीप्यन्	दीप्यत	दीप्यता &c
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyantām</i>	<i>dīpyatā</i>

चोरयन्ति	चोरयन्त्	Nom S चोरयन्	Acc चोरयन्तं	Instr चोरयता &c.
<i>chorayanti</i>	<i>chorayant</i>	<i>chorayan</i>	<i>chorayantam</i>	<i>chorayatā</i>
सुनन्ति	सुनन्त्	सुनन्	सुनन्तं	सुनता &c
<i>suntanti</i>	<i>suntant</i>	<i>suntan</i>	<i>suntantam</i>	<i>suntatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvan</i>	<i>tanvantam</i>	<i>tanvatā</i>
क्रीडन्ति	क्रीडन्त्	क्रीडन्	क्रीडन्तं	क्रीडता &c
<i>krīḍanti</i>	<i>krīḍant</i>	<i>krīḍan</i>	<i>krīḍantam</i>	<i>krīḍatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c
<i>adanti</i>	<i>adant</i>	<i>adan</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>juhvatī</i>	<i>juhvat</i>	<i>juhvat</i>	<i>juhvatam</i>	<i>juhvatā</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhan</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभ्रवन्ति Inten	बोभ्रवन्त्	बोभ्रवन्	बोभ्रवन्तं	बोभ्रवता (§ 184)
<i>bobhuvanti</i>	<i>bobhuvant</i>	<i>bobhuvan</i>	<i>bobhuvantam</i>	<i>bobhuvatā</i>

§ 415. The participle of the future is formed on the same principle

भविष्यन्ति	भविष्यन्त्	Nom S भविष्यन्	Acc भविष्यन्तं	Instr भविष्यता
<i>bhaviṣhyanti</i>	<i>bhaviṣhyant</i>	<i>bhaviṣhyan</i>	<i>bhaviṣhyantam</i>	<i>bhaviṣhyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers plur of that tense. This corresponds with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to य् sh. Having the Bha base, it is easy to form the Anga and Pada bases, according to § 204. In forming the Anga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uḥ, had been naturally changed into a semivowel
2. That, according to the rules on intermediate इ 1, all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pers. plur., insert इ 1. (See Necessary इ 1, § 338, 1; Optional इ 1, § 337, 8.)

3rd P. Plur	Instr Sing	Nom Sing	Acc Sing	Instr Plur
बभ्रुः	बभ्रुषा	बभ्रवान्	बभ्रवांसं	बभ्रुषद्भिः
<i>babhrūḥ</i>	<i>babhrūṣā</i>	<i>babhrūdān</i>	<i>babhrūdāmsam</i>	<i>babhrūcedbhīḥ</i>
निन्युः	निन्युषा	निनीषान्	निनीषांसं	निनीषद्भिः
<i>ninyuḥ</i>	<i>ninyuṣā</i>	<i>ninīṣān</i>	<i>ninīṣāmsam</i>	<i>ninīṣādabhīḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वींसं	तुतुद्वद्भिः
<i>tutuduḥ</i>	<i>tutuduṣā</i>	<i>tutudvān</i>	<i>tutudvīmsam</i>	<i>tutudvadabhīḥ</i>
दिदिषुः	दिदिषुषा	दिदिष्वान् (§ 143)	दिदिष्वींसं	दिदिष्वद्भिः
<i>didīṣuḥ</i>	<i>didīṣuṣā</i>	<i>didīṣvān</i>	<i>didīṣvīmsam</i>	<i>didīṣvadabhīḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिष्वद्भिः
<i>chorayāmasuḥ</i>	<i>chorayāmasuṣā</i>	<i>chorayāmasivān</i>	<i>chorayāmasivīmsam</i>	<i>chorayāmasivādabhīḥ</i>

First Division

भवते *bhava-nte*—भवमान *bhava manah*तुदते *tuda nte*—तुदमान *tuda manah*दीप्यते *duya-nte*—दीप्यमान *duya manah*चोरयते *choraya nte*—चोरयमान *choraya manah*Caus भावयते *bhavaya-nte*—भावयमान *bhavaya manah*Des बुभूषते *bubhusha-nte*—बुभूषमाण *bubhusha-manah*Int बोभूयते *bobhuya-nte*—बोभूयमान *bobhuya manah*

Second Division

सुन्यते *suny-ate*—सुन्यान *suny-anah*तन्वते *tanv ate*—तन्वान *tanv-ānah*क्रीणते *krin ate*—क्रीणान *krin-anah*सदते *ad ate*—सदान *ad-anah*जुहते *juhv-ate*—जुहान *juhv-anah*रुधते *rundh-ate*—रुधान *rundh-anah*

§ 420 The participle of the future *Ātmanepada* is formed by adding मान *manah* in the same manner

भविष्यते *bhavishya nte*—भविष्यमाण *bhavishya manah*नेष्यते *neshya nte*—नेष्यमाण *neshya-mānah*तोष्यते *totsya nte*—तोष्यमान *totsya mānah*एषिष्यते *edhishya nte*—एषिष्यमाण *edhishya manah*

§ 421 The participles of the present and future passive are formed by adding मान *manah* in the same manner

भूयते *bhūya nte*—भूयमान *bhūya manah*बुध्यते *budhya nte*—बुध्यमान *budhya manah*स्तूयते *stūya nte*—स्तूयमान *stūya manah*क्रियते *kriya nte*—क्रियमाण *kriya-manah*भाष्यते *bhārya-nte*—भाष्यमान *bhārya mānah*

भाविष्यते—भाविष्यमाण

bhavishya-nte—*bhavishya-manah*

नाविष्यते—नाविष्यमाण

ndyishya nte—*nayishya manah*Or like the Part Fut *Ātm*The Past Participle *Ātmanepada* in त *ta* and the Gerund in त्वा *tvā*

§ 422 The past participle passive is formed by adding त *ta* or न *nah* to the root कृ *kṛ*, कृता *kṛitah* done, masc., कृता *kṛitā*, fem., कृतं *kṛitam*, neut लृ *lṛ*, लृत् *lṛitah*, cut

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*: so much so that verbs which may form any one general tense with or without इ *i* always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small (§ 332, D)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta* is one of those which have a tendency to weaken verbal bases (See § 344)

§ 423 The gerund of simple verbs is formed by adding त्वा *tvā* to the root कृ *kṛ* कृत्वा *kṛitā*, having done पृथ पृत्वा *pṛith pṛitā* or पयित्वा *payitvā* having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा* *tvā* without intermediate इ : weakens, with intermediate इ : strengthens the root. In giving a few more special rules on this point, it will be convenient to take the terminations *त* *ta* and *त्वा* *tvā* together, as they agree to a great extent, though not altogether.

I त *tah* and त्वा *tvā*, with intermediate इ :

§ 424 If त *tah* takes intermediate इ :, it may in certain verbs produce Guna. In this case the Guna before *त्वा* *tvā* is regular.

श्री *śī*, to lie down, शयित *śayitah* (Pan 1 2, 19), शयित्वा *śayitva*
 सिद् *svid*, to sweat, सेदित *sveditah* or सिच्च *svinnah* सेदित्वा *sveditva*
 मिद् *mid*, to be soft, मेदित *meditah* मेदित्वा *meditva*
 क्षिद् *kshvid*, to drip, क्षेदित *ksheditah* क्षेदित्वा *ksheditva*
 धृष् *dhriṣh*, to dare, धर्षित *dharṣitah* धर्षित्वा *dharṣitva*
 मृष् *mriṣh*, to bear, मर्षित *marṣitah* (patient), (Pan 1 2, 20), मर्षित्वा *marṣitva*,
 पूष् *pūṣh*, to purify, पवित *pavitah* (Pan 1 2, 22), पवित्वा *pavitva*.

§ 425 Verbs with penultimate उ *u* may or may not take Guna before त *ta* with intermediate इ :, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतित *dyutitam* or द्योतित *dyotitam*, it has been shining (Pan 1 2 21)

§ 426 If *त्वा* *tvā* takes intermediate इ :, it requires as a general rule, Guna (Pan 1 2, 18), or at all events does not produce any weakening of the base. वृत् *vit*, to exist, वर्तित्वा *vartitva* स्र् *sra* *as*, to fall, स्रित्वा *sramitva* (Pan 1 2, 23) पूष् *pū*, to purify, पवित्वा *pavitva* (Pan 1 2, 22)

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई or उ, ऊ, take Guna optionally (Pan 1 2, 26) द्युत् *dyut*, to shine, द्योतित्वा *dyotitva* or द्युतित्वा *dyutitva*. The same option applies to तृष् *triṣh*, to thirst, तृषित्वा *triṣitva* or तृषित्वा *triṣitva*. The same option applies to कृष् *kriṣh*, to bear, कृषित्वा *kriṣitva* or कृषित्वा *kriṣitva*.

§ 427 Though taking intermediate इ :, *त्वा* *tvā* does not produce Guna, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditva* (Pan 1 2, 8), विद् *vid*, to know, विदित्वा *viditva* मृष् *mriṣh* to steal, मृषित्वा *mriṣitva*, ग्रह् *grah* to take, गृहीत्वा *grāhitva* मृद् *mriḍ*, to delight, मृदित्वा *mriḍitva*, 2, 7), मृद् *mriḍ*, to rub, मृदित्वा *mriḍitva* गुष् *guh*, to draw, गुषित्वा *guhita*, क्रिष् *kriṣh* to hurt, क्रिशित्वा *kriṣitva* वच् *vad* to speak, वदित्वा *vaditva* उश् *uṣh*, to dwell, उषित्वा *uṣitva*

§ 428 Roots ending in य *th* or ष *ph*, preceded by a nasal, may or may not drop the nasal before त *ta* (Pan 1 2 23), ग्रथित्वा *granthitva* or ग्रथित्वा *granthitva*, having twisted. The same applies to the roots च् *ch*, to cut, and लुच् *luṣh*, to pluck (Pan 1 2 24) चित्वा *chitva* or चित्वा *chitva*

II त्ताह and त्तात्वा, without intermediate इ :

§ 429 Roots ending in nasals lengthen their vowel before त्ताह and त्तात्वा
(Pan vi 4, 15) शम् *śam*, to rest, शातं *śatah*, शात्वा *śatva*

क्रम् *kram*, to step, क्रातं *krātaḥ*, क्रात्वा *kraṭva* or क्रन्त्वा *kranṭva*
(Pan. vi 4, 18) क्रम् *kram*, क्रातं *krātaḥ*, क्रात्वा *kraṭva* or क्रन्त्वा *kranṭva*
also क्रमित्वा *kramitva*

§ 430 The following roots, ending in nasals drop them before त्ताह and त्तात्वा (Pan vi 4, 37)

यम् *yam*, to cheek, यतं *yataḥ*, यत्वा *yatva** रम् *ram* to sport, रतं *rataḥ*
रत्वा *ratva*, नम् *nam*, to bend, नतं *nataḥ* नत्वा *natva* हन् *han*, to kill
हतं *hataḥ*, हत्वा *hataḥ* गम् *gam*, to go, गतं *gataḥ*, गत्वा *gataḥ* मन् *man*,
to think, मतं *mataḥ*, मत्वा *matva* यन् *yaṇ*, to ask, तन् *tan*, to stretch, ततं
tataḥ, तत्वा *tatva* and the other verbs of the Tan class, ending in न् न

Note—Of the same verbs those end ng in न् drop the nasal before the gerundial य्य and insert ह् प्रमत्तं *pramatta* (Pan vi 4, 38) those ending in न् may or may not drop the nasal before the gerundial य्य प्रमत्तं *pramatta* or प्रमत्तं *pramatta*

§ 431 The following verbs drop final न् न, and lengthen the vowel

जम् *jam*, to hear, जातं *jātaḥ*, जात्वा *jātaḥ* सन् *san*, to obtain सातं *śataḥ*,
सात्वा *śatva* खन् *khan*, to dig खातं *khātaḥ*, खात्वा *khātaḥ*

1 Roots ending in च *chh*, or च् *ch*, substitute ज् *j* and ज् *j* (Pan vi 4, 19)

प्रच्छ् *prachh*, to ask, प्रक्ष् *prachh* (§ 125) प्रक्ष् *prachh* शिच् *śic*, to play, शिच्
dyunah, शिच् *dyut*

2 Roots ending in च् *chh* or च् *ch*, drop both their final consonants (Pan vi 4, 21)

मृच्छ् *murchh* to faint, मृच्छ् *murchh* तृच्छ् *turchh*, to strike, तृच्छ् *turchh*

§ 432 The following verbs change their च् *ch* with the preceding or

§ 435. ओ *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular ए *a*.

ओ *śo*, ग्रातः *śitah* or ग्रातः *śitah*, ग्रात्वा *śitū* or ग्रात्वा *śitū* (Pāṇ. vii. 4. 41).

§ 436. Exceptional forms:

दत् *dā*, to give, forms दत्तः *dattah**, दत्त्वा *dattū* (Pāṇ. vii. 4. 46).

स्फप् *sphādy*, to grow, forms स्फोटः *sphlāh* (Pāṇ. vi. 1. 22).

स्वी *styi*, to call (with प्र *pra*), forms प्रस्वीतः *prastitah* (Pāṇ. vi. 1. 23) and प्रस्तीतः *prastīmah* (Pāṇ. viii. 2. 54).

उय् *śyāi*, to curdle, forms उयेनः *śīnah*, and उीतः *śitah*, cold; but संयानः *samśyānah*, rolled up (Pāṇ. vi. 1. 24, 25).

प्यप् *pyēy*, to grow, forms पीनः *plāh*; but प्यानः *pyānah* after certain prepositions (Pāṇ. vi. 1. 28).

§ 437. The verbs which take *Samprasāraṇa* before तः *tah* and त्वा *trī* have been mentioned in § 393, as undergoing the same change in the benedictive and passive. वच् *vac*, to speak, उक्तः *uktah*, उक्त्वा *uktū*, &c.

§ 438. Roots which can lose their nasal (§ 345†) lose it before तः *tah* and त्वा *trī*. रम् *raṁ*, to tear, छस्तः *śrastah*, छस्त्वा *śrastrī*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantū*, and स्कन्द *syand*, to flow, स्कन्त्वा *syantū* (Pāṇ. vi. 4. 31), although their न् *n* is otherwise liable to be lost. Part. स्कातः *skannah*, स्मयः *syannah*.

नष्ट *naś*, to perish, and roots ending in न् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *trī* (Pāṇ. vi. 4. 32). नष्ट्वा *naśtrī* or नष्टा *nashtrī* (but only नष्टः *nashtah*); रक्ष्वा *raśtrī* or रक्षा *raktrī* (but only रक्षः *raśtah*); मज्ज *majj*, to dive, मज्ज्वा *majjtrī* or मज्जा *majjtrī* (Pāṇ. vii. 1. 60).

§ 439. Causal verbs form the participle after rejecting य *ya*, कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitrī*.

§ 440. Desultative verbs form the participle and gerund regularly; चिकीर्षति *chikirshati*, चिकीर्षितः *chikirshutah*, चिकीर्षित्वा *chikirshitū*.

§ 441. Intensive verbs *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitah*, चेक्रीयित्वा *chekriyitū*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidiate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditū*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritah*, चर्कित्वा *charkratū*.

नः *nah* instead of तः *tah* in the Past Participle.

§ 442. Certain verbs take नः *nah* instead of तः *tah* in the past participle passive, provided they do not take the intermediate इ *i*.

* After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened मदत्तः *madattah*, प्रदत्तः *pradattah*, सुदत्तः *sudattah*, मृदः *mṛdah*.

- 1 Twenty one verbs of the Kri class, beginning with कृ *kr*, to cut, कृ *kr* *li nah* (Dhatupāṭha 31, 13, Pan VIII 2, 44) The most important are, धृ *dh* *naḥ*, shaken, नीन *ni naḥ*, decayed Some of them come under the next rule
- 2 Twelve verbs of the Dr class, beginning with मृ *mṛ* (Dh atupāṭha 26, 23-35 Pan VIII 2, 45) The most important are, दृ *dṛ* *naḥ*, pained, दीन *dī naḥ*, wasted, प्रीत *prī naḥ*, loved
- 3 Verbs ending in च्छ *śś* which is changed into ईर *ir* or ऊर *ur* मृ *mṛ* *śś*, स्तीर *stī naḥ*, spread, स्तीर *stī naḥ*, injured, पूर्ण *pūr naḥ* filled (also पूर्त *pūr taḥ* Pan. VIII 2, 57), दीर *dī naḥ*, torn, नीर *nī naḥ* decayed
- 4 Verbs ending in च्छ *śś* भिद् *bhid*, भिन्न *bhinnaḥ*, broken, चिद् *chhid*, चिन्न *chhinnaḥ* cut But मद् *mad*, मत्त *matṭaḥ* intoxicated In नृद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pan VIII 2, 56), नृत् *nunnah* or नृत् *nuttaḥ*
- 5 Verbs which native grammarians have marked in the Dhātupāṭha with an indicator, लो *o* भुज् *bhuj* (भुजो *bhujō*, Dhatupāṭha 28, 124) to bend, भुज् *bhujnaḥ*
- 6 Verbs beginning with a double consonant, one of them being a semi-vowel, and ending in ल् *l*, or र् *r*, ऐ *ai* लो *o* changeable to ल् *l* ग्लि *gli* *naḥ* faded I except धि *dhi* *yaḥ* to meditate, धि *dhi* *naḥ* to proclaim, धि *dhi* *naḥ* to protect, धि *dhi* *naḥ* to smell the substitution is optional, त्रि *tri* *naḥ* or त्रि *tri* *naḥ* (Pan VIII 2, 6)
- 7 Miscellaneous participles in न् *naḥ* क्षी *kṣi* *naḥ*, from क्षि *kṣi* to waste क्षी *kṣi* *naḥ*, from क्षि *kṣi* to play (not to gamble, where it is क्षी *kṣi* *naḥ*), लग् *lag* *naḥ*, from लग् *lag*, to be in contact with (Pan VIII 2, 14), also from लग् *lag*, to be exhausted. क्षी *kṣi* *naḥ* and क्षी *kṣi* *naḥ*, coagulated, but क्षी *kṣi* *naḥ*, cold.

§ 443 Native grammarians enumerate certain words as participles which though by their meaning they may take the place of participles are by their formation to be classed as adjectives or substantives rather than as participles. Thus **עָרָא** *erakā* dry, **עָרָא** *erakā*, dry; **עָרָא** *erakā*, weak, **עָרָא** *erakā* thin; **עָרָא** *erakā* crowded, **עָרָא** *erakā* expanded; **עָרָא** *erakā*, drunk &c.

§ 444. By adding the prefix *अ-* (*ah*) to the participles in *ita* & *itaṇ*, a new participial *अव्यय* occurrence is formed, being in fact a participial perfect active. Thus *अव्यय इति* & *अव्यय इति* become *अव्यय इति*, one who has done, but generally used as a *द* to verb. *अव्यय इति* is *अव्यय इति* to be made the *द* in the form *अव्यय इति*.

कृतपतो *sā kṛtatati*, and in the neuter तत्कृतपत *tal kṛtatat* They are regularly declined throughout like adjectives in *यत् val*

Gerund in य ya

§ 445 Compound verbs, but not verbs preceded by the negative particle *अ a*, take *य ya* instead of *त्वा tvā* Thus, instead of भूत्वा *bhūtvā*, we find सम्भूय *sambhūya* but अनित्वा *ajitva*, not having conquered

§ 446 Verbs ending in a short vowel take *त्य tyā* instead of *य ya* जि *ji*, to 'conquer, जित्वा *jitvā*, having conquered, but विजित् *vijitya* भृ *bhri*, to carry, भृत्वा *bhritvā*, but सम्भृय *sambhṛitya*, having collected Except क्षि *kṣhi*, which forms प्रक्षीय *prakṣhiya*, having destroyed (Pan vi 4, 59)

§ 447 Causative bases with short penultimate vowel, keep the causative suffix *अय ay* before *य ya* (Pan vi 4, 56) गमयति *gamayati*, गमय *gamayya*, having caused to go Otherwise the causative suffix is, as usual, dropt तारयति *tarayati*, प्रतारये *pratārya*, having caused to advance प्रापयति *prāpayati*, forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pan vi 4, 57)

§ 448 The verbs called घु *ghu* (§ 392*), मा *mā*, to measure, स्था *stha*, to stand, या *yā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take *अ a*, not ई *ī* (Pan vi 4, 69) दो *dō*, to cut, अवदाय *avadaya* स्था *stha*, प्रस्थाप *prasthāya* But पा *pā*, to drink, my form प्रपाय *prapaya* or प्रपीय *prapiya* (Sār)

§ 449 Verbs ending in *म् m*, which do not admit of intermediate इ *i*, may or may not drop their *म m* Ex नम *nam*, to bow, प्रणम्य *pranamyā* or प्रणम्य *pranatyā*, गम् *gam*, to go, आगम्य *agamyā* or आगम्य *agatyā* Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal Ex हन् *han*, ग्रह्य *grahatyā*, तन् *tan*, प्रतत्य *pratatyā*† खन् *khan* and जन् *jan* form खय्य *khanya* or खाय *khaya*, जय्य *janya* or जाय *jāya*

§ 450 Verbs ending in च् *ri* change it to ईर *īr*, and, after labials, into ऊर *ūr* Ex विलीये *vilīrya*, having crossed, सम्पूये *sampūrya*, having filled

§ 451 Certain verbs are irregular in not taking *Samprasaraṇa* Thus ये *ye*, to weave, forms प्रवाय *prataya* ज्या *jyā*, to fail, उपज्याय *upajyāya*, ये *eye*, to cover, प्रथाय *prathyaya*, but after परि *pari* optionally परिथ्याय *pariṭhyāya* or परिथीय *pariṭhiya* (Pan vi 1, 41-44)

§ 452 Some verbs change final इ *i* and ई *ī* into वा *d* Thus मी *mī*, मीनाति *minati*, he destroys, and नि *ni*, मिनोति *minoti*, he throws, form निमय *nimaya*, दी *dī*, to destroy, उपदाय *upadaya*, ली *lī*, to melt, optionally विलाय *vilaya* or विलीय *vilīya* (Pan vi 1, 50-51)

† Versus memorial s of these verbs रमिधमिननी हतिरनुदात्ता ममिमेनि । तनु धल् दिय्ण् ष्णुक्कूण् घनुवेमुत्तनादयः ॥

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in क्तव्यः kṛtyah, कर्णीयः karnīyah, or यः yaḥ.

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartaryah*, कर्णीयः *karanīyah*, कर्तुं कर्तव्यः *kṛtyah*¹, faciendus. इत्. धर्मस्य कर्तव्यः *dharmaś trayā kartaryah*, right is to be done by thee.

§ 454. In order to form the adjective in क्तव्यः *kṛtyah*, take the periphrastic future, and instead of त्ता *tā* put क्तव्यः *kṛtyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātaryah</i>	दाणीयः <i>dātānyah</i>	देयः <i>deyah</i>
ग <i>ga</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātaryah</i>	गानीयः <i>gātānyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jētā</i>	जेतव्यः <i>jētaryah</i>	जयनीयः <i>jayānyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भविष्यः <i>bhaviṣyaryah</i>	भवणीयः <i>bhavanīyah</i>	भव्यः or भव्यः ²
कृ <i>kṛ</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartaryah</i>	कर्णीयः <i>karanīyah</i>	कर्तुं कर्तव्यः ¹
जृ <i>jṛ</i> , to grow old	जर्तान्तरा <i>jartāntarā</i>	जर्तव्यः or जर्तव्यः ¹	जर्तनीयः <i>jartānyah</i>	जर्तुं जर्तव्यः ¹
कि <i>ki</i> , to know	किता <i>kītā</i>	कितव्यः	किनीयः	किन्तुः
कृ <i>kṛ</i> , to know	किता <i>kītā</i>	कितव्यः <i>kītaryah</i>	किनीयः <i>kīnīyah</i>	किन्तुः
बु <i>bu</i> , to know	बुधिता <i>bulhitā</i>	बुधिष्यः <i>bulhiṣyaryah</i>	बुधनीयः <i>bulhinīyah</i>	बुधः <i>bulhyah</i>
कृ <i>kṛ</i> , to draw	कर्ता <i>kartā</i>	कर्तव्यः or कर्तव्यः ¹	कर्णीयः <i>karanīyah</i>	कर्तुं कर्तव्यः ¹
कृ <i>kṛ</i> , to know	कृतिता <i>kṛtitā</i>	कृतिष्यः <i>kṛtiṣyaryah</i>	कृतिनीयः <i>kṛtinīyah</i>	कृत्तुः <i>kṛtyah</i>
नि <i>ni</i> , to make	निता <i>nītā</i>	नितव्यः <i>nīṭaryah</i>	निनीयः <i>nīnīyah</i>	नितुः <i>nītyah</i>
ग <i>ga</i> , to go	गता <i>gātā</i>	गतव्यः <i>gātaryah</i>	गमनीयः <i>gamānyah</i>	गम्यः <i>gamyah</i>
दृ <i>dṛ</i> , to see	दृता <i>dṛtā</i>	दृतव्यः <i>dṛtaryah</i>	दृणीयः <i>dṛnīyah</i>	दृतुः <i>dṛtyah</i>

§ 455. In order to form the adjective in *अनीयः anīyah*, it is generally sufficient to take the root as it appears before *तयः taryah*, omitting, however, intermediate *इ i*, and putting *अनीयः anīyah* instead. Guna-vowels before *अनीयः anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate *इ i*. The *अय् ay* of the causative and the *य् y* after consonants of intensives and other derivative verbs are, as usual, rejected. *बुध् budh*, *बोधयति bodhayati*, *बोधनीयः bodhanīyah*; *भिद् bhid*, *बेभिद्यते bebbhidgate*, *बेभिदनीयः bebbhidanīyah*.

§ 456. In order to form the adjective in *यः yah*, it is generally sufficient to take the adjective in *अनीयः anīyah* and to cut off *अनी anī*. Thus *भवनीयः bhav-anī-yah* becomes *भयः bhayah*; *चेतनीयः chet-anī-yah*, *चेतः chetayah*; *ययनीयः yay-anī-yah*, *येयः leyah*; *बोधनीयः bodh-anī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final *आ ā*, *ए e*, *ऐ ai*, *ओ o*, become *ए e* *दा di*, to give, *देयः deyah*; *गी gai*, to sing, *गेयः geyah*. (Pān. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई ī* take Guna, as before *अनीयः anīyah*, *जि ji*, *जेयः jeyah*, to be conquered, different from *जयः jayah*, conquerable; *क्षि kṣhi*, to destroy, *क्षेयः kṣheyah*, different from *क्षयः kṣayyah*, destructible (Pān. VI. 1, 81). Final *उ u* and *ऊ ū*, under the same circumstances, are changed to *अव av*, or, after *अवश्य aśātya*, when a high degree of necessity is expressed, to *अष्ट av*, *भयः bhayah* or *अवश्यभयः aśātya-bhātyah*; *विप्रेण गुपितो भाष्ये vipreṇa śuchanī bhāṣyam*, a Brāhman must be pure. Final *ऊ ū* if it appears as *उव् uv* before *अनीयः anīyah*, appears as *ऊ ū* before *य ya*, *गू gū*, to sound, *गुनीयः gūnīyah*, *गूयः gūyah*.
3. Final *श्च ri* and *ञ्च ri* before *यः yah*, but not before *अनीयः anīyah*, take Vṛiddhi instead of Guna. *कार्यः kāryah*; *पार्यः pāryah*. (Pān. III. 1, 120, 124.)
4. Penultimate *श्च ri*, which takes Guna before *अनीयः anīyah*, does not take Guna before *यः yah*, with few exceptions; *वृथः vṛthyah*, *द्रुथः drusyah* (Pān. III. 1, 110). But *कृप् kṛip*, to do, forms *कल्प्यः kalpyah*; *वृष् vṛish*, to sprinkle, *वृथ्यः vṛishyah* or *वर्ष्यः varṣyah* (Pān. III. 1, 120). Penultimate *श्च ri* becomes *ई ī*; *कृत् kṛit*, *कीर्तः kīrtiyah*.
5. Penultimate *इ i* and *उ u* take Guna before *यः yah*, as before *अनीयः anīyah*, *विद् vid*, *वेद्यः vedyah*; *गुप् śuṣh*, *शोष्यः śoṣhyah*.
6. Penultimate *अ a*, prosodically short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pān. III. 1, 98; 124); *हस् has*, to laugh, *हस्यः hāsyah*, *रह rah*, *राद्यः rādyah*. But *शप् śap*, to curse, *शप्यः śappyah*, *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in

सहः *sahyah*, from सह *sah*, to bear (Pân III 1, 99), and some other verbs*
 खन् *khan* forms खेयः *kheyah* (Pân. III 1, 111), which, however, may be
 derived from खै *khai*, to dig, हन् *han*, यध् *adhyah* or घातः *ghātyah*

§ 457 The following are a few derivatives in यः *yah*, formed against the
 general rules

गुप् *gup*, to protect, may form गुप्य *gupyah*, गुह् *guh*, to hide, गुह्यः *guhyah*,
 जुष् *jush*, to cherish, जुष्यः *jushyah*, ग्रह् *grah*, to take, ग्रह्यः *grihyah*, after
 प्रति *prati* and अपि *api*, वद् *ad*, to speak, उद्यः *udyah*, in composition
 (Pân III 1, 106, 114 ब्रह्मोद्या कथा *brahmodya kethā*, a story told by a
 Brāhman), भू *bhū*, to be, भूय *bhūya*, in composition (Pân III 1, 107
 ब्रह्मभूय गतः *brahmabhūyam gatah*, arrived at Brahmahood), शास् *śās*, to
 rule, शिष्यः *śishyah*, pupil

We find *ṛ* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in
 the following verbs

इद् *id*, to go, इत्यः *ityah*, स्तु *stu*, to praise, स्तुत्यः *stutyah*, वृत् *vri*, to choose,
 वृत्त्यः *vṛtyah* दृ *dri*, to regard, दृत्यः *dṛtyah*, भृ *bhri*, to bear, भृत्यः
bhṛtyah, कृ *kri*, to do, कृत्यः *kṛtyah* But many of these forms are only
 used in certain senses, and must not be considered as supplanting the
 regular verbal adjectives Thus गुह्यः *guhyah* and गोह्यः *gohyah* both
 occur, दुह्य *duhyah* and दोह्य *dohyah*, &c

§ 458 Verbs ending in च् *ch* or ज् *j* change their final consonant into
 क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel
 पच् *pach*, पाय्य *pakyam*, भुञ् *bhuj*, to enjoy, भोग्य *bhogyam*, but भोक्त्य *bhoktyam*,
 what is to be eaten (Pân VII 3, 69)

There are, however, several exceptions Verbs beginning with a guttural
 do not admit the substitution of gutturals. Likewise the following verbs:
 यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, वृच् *vri*, सन् *tyaj*, पूज् *pūj*, जन् *aj*,
 व्रज् *vraj*, वय् *vanch* (to go) Thus याज्य *yājyamn*, याच्य *yāchyamn*, रोच्य *rochyam*,
 प्रवाच्य *pravarachyam*, जय्य *archyam*, सान्य *tyājyam*, पूज्य *pūjyam* (Prahnyā-
 Kaumudi, p 55 b).

Infinitive in तु *tum*

§ 459 The infinitive is formed by adding तु *tum* The base has the same
 form as before the त्ता *ṭā* of the periphrastic future, or before the त्व्य *tvya* of
 the verbal adjective युप् *buddh*, बोधितु *bodhitum* (See § 454) Ex. कृष्ण
 द्रष्टु व्रजति *kṛṣṇam drashṭum vrajati*, he goes to see Kṛṣṇa, भोक्तु कालः
bhoktum kālāh, it is time to eat.

* Pāṇini (III 1, 100) mentions only गद् *gad* गद् *mad*, चर् *char*, यद् *yam* if used without
 preposition The Śāstravallī (III 7, 7) includes among the Sādhya verbs, शक् *śak*, सह *sah*,
 गद् *gad* गद् *mad* चर् *char*, यद् *yam*, हक् *hak*, शक् *śak* चत *chat*, यत् *yat* पत् *pat* वन् *van*,
 हन् *han* (यच् *radh*) शल *śal* रुच् *ruch*

Verbal Adverb

§ 460 By means of the suffix *am*, which, as a general rule, is added to that form which the verb assumes before the passive इः (3rd pers sing aor pass, § 403), a verbal adverb is formed. From भुञ् *bhuj*, to eat, भोज *bhojam*, from पा *pa*, to drink, पाय *payam*. Ex अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pān III 4, 22). It is likewise used at the end of compounds, द्वेषकार *dvaiddhamkāram*, having divided, उच्चैःकार *uchchāiḥkaram*, loudly.

CHAPTER XVIII

CAUSATIVE VERBS

§ 461 Simple roots are changed into causal bases by Guna or Vriḍhi of their radical vowel, and by the addition of a final इः. The root is then treated as following the Bhū class, so that इः appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhavi* and भावयति *bhavayati*, he causes to be, बुध *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462 The rules according to which the vowel takes either Guna or Vriḍhi are as follows

- 1 Final इः and ईः, उः and ऊः, एः and औः take Vriḍhi.
Thus हसि *smi*, to laugh, स्माययति *smayayati*, he makes laugh
नीति *nti*, to lead, नाययति *nayayati*, he causes to lead
प्लु *plu*, to swim, प्राययति *prāyayati* he makes swim
भू *bhū*, to be, भावयति *bhavayati* he causes to be
कृ *kṛi*, to make, कारयति *karayati*, he causes to make
कृ *kṛi*, to scatter, कारयति *kārayati*, he causes to scatter
- 2 Medial इः उः, एः and औः followed by a single consonant take Guna,
एः becomes ईः
Thus विद *vid*, to know, वेदयति *vedayati*, he makes know
बुध *budh*, to know, बोधयति *bodhayati*, he makes know
कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut
कृष् *kṛip*, to be able, कल्पयति *kālpayati*, he renders fit
- 3 Medial एः followed by a single consonant is lengthened, but there are many exceptions
सद् *sad*, to sit, सादयति *sadayati*, he sets
पत् *pat* to fall, पातयति *patayati*, he fells

Exceptions

I Most verbs ending in अन् *am* do not lengthen their vowel

गम् *gam*, to go, गमयति *gamayati*, he makes go

क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride

Verbs in *अम् am* which do lengthen the vowel are,

कम् *kaṃ*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *aṃ*, to move, अमति *amati*, he moves; Caus. अमयति *amayati*, he makes move.

चम् *chaṃ*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmayati*, he makes eat.

शम् *śaṃ*, if it means to see, शाम्यति *śamyati*, he sees; Caus. शामयति *śamayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yaṃ*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *naṃ*, to bend, necessarily lengthens its vowel after a preposition; विनमयति *vinamayati*, he bends.. In the simple verb the lengthening is optional.

वम् *vaṃ*, to vomit, necessarily shortens its vowel after a preposition; उद्गमयति *udgamayati*, he makes vomit. In the single verb the lengthening is optional.

11. A class of verbs collected by native grammarians, and beginning with घट् *ghat* (Dh P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. norist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE

Root	3rd Pers Sing Pres Par	3rd Pers Sing Aor Passive
1 घट् <i>ghat</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghaṭi</i>
2 व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अवथि or अथापि <i>avyāṭhi</i>
3 प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्रापि <i>apraṭhi</i>
4 मृद् <i>mṛad</i> , to rub	मृदयति <i>mṛadayati</i>	अमृदि or अमृदि <i>amṛādi</i>
5 कृप् <i>kṛap</i> , to pity	कृपयति <i>kṛapayati</i>	अकृपि or अकृपि <i>akṛāpi</i>
6 त्वर् <i>tvār</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atcāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajcāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>natayati</i>	अनटि or अनटि <i>anāṭi</i>
9 अश्र् <i>aśrath</i> , to kill	अश्रयति <i>aśrathayati</i>	अश्रथि or अश्रापि <i>asrāṭhi</i>
10 वृन् <i>van</i> , to act *	प्रवृत्तयति <i>pravṛṭṭayati</i>	मावनि or प्रावनि <i>prāvāni</i>
11 ज्वल् <i>jval</i> , to shine *	प्रज्वलयति <i>prajvalayati</i>	माज्वलि or प्राज्वलि <i>prājvali</i>
12 स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृर् <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदरि <i>adāri</i>
14 द्रा <i>drā</i> , to boil	अपयति <i>āpayati</i>	अपि or अथापि <i>apāpi</i>
15. क्षा <i>śā</i> , to slay, to please, to sharpen (?), to perceive	क्षययति <i>śāpayati</i>	अक्षपि or अथापि <i>ajāpi</i>

* With a preposition, and optionally without a preposition

16 चल् <i>chal</i> to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālā</i>
17 मद <i>mad</i> to rejoice &c	मदयति <i>madayati</i>	अमदि or अमादि <i>amadi</i>
18 ध्वन् <i>dhtan</i> to sound to ring	ध्वनयति <i>dhtanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19 दल् <i>dal</i> to cut	दलयति <i>dalayati</i> (opt onal)	अदलि or अदालि <i>adali</i>
20 यल् <i>cal</i> to cover	यलयति <i>calayati</i> (opt onal)	अयलि or अवालि <i>avāli</i>
21 खल् <i>skhal</i> to drop	खलयति <i>skhalayati</i> (opt onal)	अखलि or अखालि <i>askhālā</i>
22 क्षप <i>trap</i> to be ashamed	क्षपयति <i>trapayati</i>	अक्षपि or अक्षपि <i>atrāpi</i>
23 क्षे <i>kshai</i> to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षपि <i>akshaps</i>
24 जन <i>jan</i> (D v) nasce	जनयति <i>janhayati</i>	अजनि <i>ajani</i> *
25 जृ <i>jṛ</i> (D v) to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajori</i>
26 रज् <i>raj</i> (Bhū) to hunt to dye	रजयति or रज् <i>rajayati</i> or <i>ra ja</i>	अरजि or अराजि <i>araji</i>
27 ग्ल <i>glā</i> † or ग्ले <i>gle</i> to fade	ग्लपयति or ग्लापयति <i>glapayati</i>	अग्लपि or अग्लापि <i>aglap</i>
28 स्ना <i>snā</i> † to wash	स्नापयति or स्नापयति <i>snāpayati</i>	अस्नापि or अस्नापि <i>asnapi</i>
29 वन् <i>van</i> † to cherish	वनयति or वानयति <i>vanayati</i>	अवनि or अवानि <i>avāni</i>
30 फण <i>phaṇ</i> to approach	फणयति or फणयति (?) <i>phanayati</i>	अफणि or अफाणि <i>aphani</i>

Note—Some of these verbs are to be considered as *m t i e* as having a short vowel in the causative if employed in the sense given above while if they occur again in other sections of the Dhātupāṭha and with different meanings they may be conjugated like ordinary verbs

§ 463 Some verbs form their causative base anomalously

I Nearly all verbs ending in *जा* and most ending in *रे* *दे* *अ*, *खो* *अ*, change able to *जा* insert *प* before the causal termination (Pan VII 3 36)

Thus दा *da*, to give ददाति *dadāti*, he gives, दापयति *dupayati*, he causes to give

दे *de*, to pity, दयते *dayate*, he pities, दपयति *dāpayati* he causes pity

दो *do*, to cut दाति *dāti* or दति *djati* he cuts, दापयति *dupayati*, he causes cutting

दै *dai*, to purify, दायति *dāyati* he purifies, दपयति *dīpayati*, he causes to purify

II Other irregular causatives are given in the following list Their irregularity consists chiefly in taking *प* with Guna or Vriddhi of the radical vowel, sometimes in lengthening the vowel instead of raising it to Guna, and frequently in substituting a new base

1 इ *i* to go in अपीति *adhiṭe*, he reads, Caus अप्यापयति *adhyapayati* he teaches† (P n VI 1, 48)

2 चृ *ri*, to go, चृच्छति *richchati* Caus चपयति *arpayati*, he places (Pan VII 3 36)

* Pan VII 3 3.

† Opt onally as a mple verbs with prepositions 27 and 28 do not shorten the vowel in the causative 29 does shorten it

‡ प्रति + इ *prati* + to approach forms its causal regular when *t* means to make a person

* understand प्रत्यापयति *pratyādayati* Otherwise the causative of इ *i* is formed from गन् *gam*

- 3 झृ *knūy*, to sound, झृणाति *knūati* Caus झोपयति *knopayati*, he causes to sound
- 4 क्री *krī*, to buy, क्रीणाति *krīṇati* Caus क्रापयति *krāpajati*, he causes to buy
- 5 क्ष्मा *kshma*, to tremble, क्ष्मायते *kshmajate* Caus क्ष्मापयति *kshmapajati*, he causes to tremble (Pan vii 3, 36)
- 6 चि *chi*, to collect, चितोति *chinoti* Caus चापयति *chīpajati*, or regularly पापयति *chajajati*, he causes to collect (Pan vi 1, 54)
- 7 छो *chho*, to cut, छति *chhṇati* Caus छापयति *chhīpajati*, he causes to cut
- 8 जाग *jāgr*, to be awake जागति *jāgati* Caus जागरयति *jāgarajati*, he rouses
- 9 जि *ji*, to conquer, जयति *jajati*, Caus ज्ञापयति *jñapajati* he causes to conquer
- 10 दरिद्र *daridra* to be poor, दरिद्राति *daridrati* Caus दरिद्रयति *daridrayati*, he makes poor
- 11 दीप्ति *dīdhi*, to shine, दीप्ति *dīdhīte* Caus दीपयति *dīdhayati*, he causes to shine
- 12 दुष *dush*, to sin दुषति *dushyati* Caus दूषयति *dūshajati*, he causes to sin, also दोषयति *doshajati* he demoralizes (Pan vi 4, 91)
- 13 धृ *dhr* to shake, धूनीति *dhūnati* Caus धूनयति *dhūnayati* he causes to shake
- 14 पा *pā* to drink, पियति *pidati* Caus पापयति *pajajati*, he causes to drink, also पे *pai* पायति *payati*, to be dry
- 15 पा *pa*, to protect, पति *pāti* Caus पालयति *pālajati*, he protects
- 16 प्री *pri*, to love, प्रीणाति *prīṇati* Caus प्रीणयति *prīṇajati*, he delights
- 17 भक्ष *bhṛay* to roast, भूञ्जति *bhṛjyati* Caus भक्षयति *bhṛjayati* he makes roast, or भर्जयति *bharyajati* from भृज् *bhryj*
- 18 भी *bhi* to fear, बिभति *bibheti* Caus भापयते *bhāpayate* or भीषयते *bhishajate*, he frightens, also regularly भाषयति *bhāṣayati* (Pan vi 1, 56)
- 19 मि *mi* to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनति *minati* form their Caus like मा *mā*
- 20 री *ri*, to flow or to go, रोपते *rījate* Caus रपयति *repajati* he makes flow
- 21 रुह *ruh*, to grow रोहति *rohati* Caus रोहयति *rohajati*, रोपयति *ropayati*, he causes to grow (Pan vii 3, 43)
- 22 ली *li* to adhere लिनाति *linati* and लीयते *lijate* Caus लीनयति *linajati* लापयति *lāpajati* and लापयति *lajajati* and, if the root takes the form ला *la*, also लालयति *lālajati* (Pan vii 3 39) The meaning varies see Pan vi 1, 48, 51
- 23 वा *va*, to blow, वाति *vatī* Caus वानयति *vajajati* if it means he shakes
- 24 वो *vī*, to obtain वेति *veti* Caus वापयति *vīpajati* or वाययति *vājayati*, if it means to make conceive (Pan vi 1 55)
- 25 वे *te*, to weave, वयति *vajati* Caus वापयति *vājayati*, he causes to weave
- 26 वेधी *vetī*, to conceive, वेधी *vetīte* Caus वेधयति *vetajati*
- 27 च्ये *rye*, to cover, चयति *jajati* Caus च्यापयति *ryajajati*, he causes to cover
- 28 वृ *vī*, to choose वृणाति *vīṇati* Caus व्रेषयति *vīṣajati* he causes to choose
- 29 शद *śad*, to fall, शोपते *śajate* Caus शलपयति *śatajati*, he falls, but not, if it means to move (Pan vii 3 42)

- 30 शो *śo*, to sharpen, इयति *śjati* Caus शाययति *śajajati*, he causes to sharpen
 31 सिध् *sudh* to succeed, सिध्यति *sudh jati* Caus माधयति *sudhayati*, he performs,
 but सेधयति *sedhajati*, he performs sacred acts
 32 सो *so*, to destroy, स्यति *s jati* Caus साययति *sajajati*, he causes to destroy
 33 स्फुर *sphur*, to sparkle, स्फुरति *sphurati* Caus स्फारयति *spharajati* and
 स्फोरयति *sphorajati*, he makes sparkle
 34 स्फाय् *sphay*, to grow, स्फायते *sphajate* Caus स्फाययति *sphayajati*, he causes
 to grow
 35 स्मि *smi*, to smile, स्मयते *smajate* Caus स्मापयते *smupajate*, he astonishes,
 also स्माययति *smajajati* he causes a smile by something (Pan vi 1, 57)
 36 ह्री *hri*, to be ashamed, त्रिहेति *jihreti* Caus ह्रेषयति *hrepajati*, he makes
 ashamed (Pan vii 3 36)
 37 ह्वे *hve*, to call, ह्वयति *hvayati* Caus ह्वाययति *hvayajati* he causes to call
 38 हन् *han*, to kill, हन्ति *hanti* Caus घातयति *ghatajati* he causes to kill

§ 464 As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada, and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres Par and Âtm कारयति, ०ते, *kurajati*, -te Impf अकारयत्, ०त्, *akurayat*, ta Opt कारयेत्, ०त्, *karayet*, ta Imp कारयतु ०ता, *kurajulu*, tam Red Perf कारयाचकार, ०चक्रे, *karajanchakura*, -chakre (§ 342), Aor अचोकरत्, ०त्, *achikarat*, ta Fut कारयिष्यति, ०ते, *krajishyati*, te Cond अकारयिष्यत् ०त्, *akurayishjat*, ta Per Fut कारयिता *kurajitu* Ben कार्यत *karyat* कारयिष्येत् *krajishishya*.

§ 465 If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *aj*. Hence Pres कार्यते *kuryate*, he is made to do, रोष्यते *ropjate*, from रुह *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466 In the general tenses however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *aj* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p 198 note)

Fut भावयिष्ये *bharayishje* or भाविष्ये *bhavishje*

Cond अभावयिष्ये *abhavayishye* or अभाविष्ये *abhavishje*

Per Fut भावयिताहे *bharayitahē* or भावितारे *bhavitahē*

Ben भावयिषीय *bharayishīya* or भाविषीय *bhavishīya*

First Aor I 1 p अभावयिषि *abhavayishī* or अभाविषि *abhavishī*

2 p अभावयिषत् *abhavayishīh* or अभाविषत् *abhavishīh*

3 p अभावि *abhavi*

CHAPTER · XIX

DESIDERATIVE VERBS

§ 467 Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *ṣ* to the root. Thus from *भू bhū*, to be, *बुभूषुḥ bubhūṣuḥ*, to wish to be.

§ 468 These new bases are conjugated like Tvd roots. *बुभूषामि bubhūṣāmi*, *बुभूषसि bubhūṣasi*, *बुभूषति bubhūṣati*, *बुभूषाव bubhūṣāh*, &c.

§ 469 The roots which take the intermediate *ṛ* have been given before (§§ 331, 340), as well as those which take intermediate *ṛi*. Thus from *विद् vid*, to know, *विदिदिषुḥ vididishuḥ*, to wish to know, from *तृ tṛ*, to cross, *तिरतिषुḥ titarishuḥ* or *तिरतिषुḥ titarishuḥ*, to wish to cross.

§ 470 As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guna, if they take the intermediate *ṛ*. Thus *बुद् budh* forms *बुबोधिषति bubodhiṣati*, *वृद् vṛdh*, *विवर्धिषति vivardhiṣati*, *दिद् di*, *दिदिषति dididishati* also *कृ kṛ*, *चिकरिषति chikarishati*, *दृ dṛ*, *दिदिषति didarishati*. But *भिद् bhid*, *Des बिभितति bibhishati* (Pan 1 2, 10), *गृह gṛh*, *गुघुषति jughūṣati* (Pan vii 2, 12). In fact, no Guna without intermediate *ṛ*.

§ 471 But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened, *रुद् rud*, *रुरुदिषति rurudishati*. Other bases may be strengthened optionally, *द्युद् dyut*, *दिद्युतिषते didyutishate* or *दिद्योतिषते didyotishate*. Certain bases which do not take intermediate *ṛ* are actually weakened, *सृप् sṛap*, *सुसृक्षति sushṛṣati*.

1 Verbs which do not take Guna, though they have intermediate *ṛ* :

रुद् rud, to cry, *रुरुदिषति rurudishati*, *विद् vid*, to know, *विदिदिषति vididishati*, *मुष् मुṣh*, to steal, *मुमुषति munuṣhishati* (Pan 1 2, 8).

2 Verbs which may or may not take Guna, though they have intermediate *ṛ* :

Verbs beginning with consonants, and ending in any single consonant, except *ṣ y* or *ṣ r*, and having *ṛ* or *ṛi* for their vowel. (Pan 1 2, 26)

द्युद् dyut, *दिद्युतिषति didyutishati* or *दिद्योतिषति didyotishati*.

But *दिद् di*, *दिदिषति dididishati* or, without *ṛ*, *दुद्युषति dudyuṣhati* (Pan vii 2, 49), *वृत् vṛt*, *विवर्तिषते vīvarishate* or *विवृषति vīvṛishati*.

3 Verbs ending in *ṛ* or *ṛi*, not taking intermediate *ṛ*, lengthen their vowel, final *च r* and *क्ष r* become *ई r*, and, after labials, *ऊ r* (Pan vi 4, 16)

जि ji, to conquer, *जिजिषति jigishati*, *यु yu*, to mix, *युयुषति yuyuṣhati*.

कृ kṛ, to do, *चिकीर्षति chikīrshati*, *तृ tṛ*, to cross, *तितीर्षति titīrshati*.

मृ mṛ, to die, *मृमृषति mṛmṛshati*, *पृ pṛ*, to fill, *पृपृषति pṛpṛshati*.

If, however, they take intermediate इ, they likewise take Guna

स्मि *smi*, to smile, स्मिन्मिषति *smimishati* सू *sū*, to purify, पिपिषते *pipavishate*, गृ *gri*, to swallow, जिगरिषति *jigarishati*, दृ *dri*, to respect, दिदरिषते *didarishate*.

4 गम् *gam*, to go, as a substitute for इ, to go, and हन् *han* to kill, lengthen their vowel before the स् of the desiderative (Pāṇ vi 4, 16)

गम् *gam*, अधिगमिषते *adhyagmishate*, he wishes to read, but निगमिषति *nigamishati*, he wishes to go

हन् *han*, जिघामिषति *jighamishati* he wishes to kill

5 तन् *tan*, to stretch, lengthens its vowel optionally (Pāṇ v 4, 17)

तन् *tan*, तितासति *titasati* or तितसति *titamsati* but also तितनिषति *titanishati* (Pāṇ vii 2, 49 v)

6 सन् *san*, to obtain, drops its न *n* and lengthens the vowel before the स् of the desiderative (Pāṇ vi 4, 42)

सन् *san*, सिषामिषति *sishishati* but सिसनिषति *sisanishati*

7 ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by *Samprasāraṇa* (Pāṇ i 2, 8)

ग्रह् *grah*, जिघ्रिषति *jighrikshati* स्वप् *svap*, मुमुषति *mushupsati*

प्रह् *prachh*, पिप्रिच्छति *piprichchishati*

8 The following verbs shorten their vowel to इ before the स् of the desiderative, insert त *t* (Pāṇ vii 4, 54), and reject the reduplication

मी *mī* (मीमति *minati*, to destroy, and मिनति *minoti*, to throw), Des मित्सति *mitsati*

मा *ma* (माति *mati*, to measure मिति *mimite*, to measure, मयते *majate*, to change), Des मित्सति *mitsati* मित्सते *mitsate*

दा *da* (ददाति *dadati*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des दित्सति *ditsati*, दित्सते *ditsate*

धा *dha* (धाति *dadhāti*, to place, धयति *dhajati*, to drink), Des धित्सति *dhitsati*

9 Other desideratives formed without reduplication

रम् *rabh*, to begin (रभते *rabhate*), Des रिषति *ripsati*

लभ *labh*, to take (लभते *labhate*), Des लिषते *lipsate*

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des शिषति *śikshati*

पत *pat*, to fall (पतति *patati*), Des पित्सति *pitsati*

पद् *pād*, to go (पद्यते *padyate*), Des पित्सते *pitsate*

आप् *ap*, to obtain (आप्नोति *apnoti*), Des ईप्सति *īpsati*

जप् *jnap*, to command (जपयति *jnapayati*), Des जोप्सति *jūpsati*

वृध् *vidh*, to grow (वृध्नोति *ridhnoti*), Des ईत्सति *ītsati*

दम् *dambh*, to deceive (दध्नोति *dabhnōti*), Des धिषति *dhīpsati* or धिषति *dhīpsati*

मुच *much*, to free (मुच्यते *mucyate*), Des मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom

राध *radh* to finish (राधति *radhyati*), Des प्रतिरसति *prati ritsati*, in the sense of injuring, otherwise रिरसति *riratsati*, also रिरिरसति *riritsati*

§ 472 Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases *

कित् *kit*, चिकित्ते *chakitsate* he cures
 गुप *gup*, जुगुप्सते *jugupsate*, he despises
 तिन् *ty*, तितिक्षते *titikshate*, he bears
 मान् *man*, मीमांसते *mīmāṃsate*, he investigates
 बध् *badh* बोधत्ते *bōdhatsate*, he lorthes
 दान् *dan*, दीदांसते *dīdāṃsate*, he straightens
 शान् *śan*, शीशांसते *śīśhāṃsate*, he sharpens

Reduplication in Desideratives

§ 473 Besides the general rules of reduplication given in §§ 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pan VII 4, 79)

अप् *pach* पिपाद्यति *pipadyati* स्वा *sth* इ, तिप्रासति *tishṭhasati*

§ 474 अय् *ay* and आय् *āy*, standing as Guṇa or Vriddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p* म् *m* ब् *b*, भ *bh* म् *m*, य् *y* र् *r*, ल् *l* व् *v*, ज् *j* (Pan VII 4 80)

पूप् *pū* पिपाद्यति *pipādyati*, (Red Aor अपीवत *apīvat*) See § 375

भूप् *bhū* बिभाद्यति *bibhādyati*, (Red Aor अबीवत *abīvat*)

युप् *yū*, यियति *yiyati*, and Caus Desid यियायति *yiyāyati*

जुप् *jū* जिजायति *jijāyati*, (Red Aor अजीवत *ajīvat*)

But नुप् *nu* नुनायति *nanayati* (Red Aor अनूवत *anūvat*) See § 375†

§ 475 Roots सु *śru* to flow श्रु *śru*, to hear, द्रु *dru* to run प्रु *pru*, to approach प्रुप् *pru* to swim च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable

सु *śru*, सिश्रायति *śīśrayati* or सुश्रायति *sūśrayati* but the simple desiderative सुसृजति *sūsṛjati* only

स्वाप्य *śvapay* the Caus of स्वप् *śv*, forms सुस्वापयति *sūśvāpayati*

§ 476 Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378 Thus (Pan VI 7, 2)

अज् *aj* forms अजिज् + इति *ajij + iṣati*

अट् *at* forms अटिट् + इति *atit + iṣati*

अक्ष् *aksh* forms अचिक्श् + इति *achikṣh + iṣati*

उच्छ् *uchchh* forms उचिच्छ् + इति *uchchh + iṣati*

* Except onal redupl cat on occurs in चिकीयति *chikīyati* bes des चिकीयति *chikīyati* from चि *chi* (Pan VII 3 8) in निपीयति *nīpīyati* from नि *ni* (Pan VII 3 56) &c

§ 477. If the root ends in a double consonant, the first letter of the second letter is reduplicated

अर्च arch, अर्चिर्चिषति archich ishati

उद und, उदिदिषति undid-ishati

उब्ज ubj, उब्जिजिषति ubjy-ishati

In ईर्ष irsh, the last consonant is reduplicated

ईर्ष ईर्ष्य, ईर्ष्यिषति irshy-ishati

In the verbs beginning with कट् कट्ति kaddiyati (§ 498) the final य y is reduplicated

कट् कट्ठ, कट्ठिषति kaddiyy-ishati

CHAPTER XX

INTENSIVE VERBS

§ 478 Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479 Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् at, to go, though beginning with a vowel, forms अटायते atayate, he wanders about, अट् अट्, to eat, अटायते atayate चरि, to go, चरायते araryate and चरति ararti (Siddh.-kaum vol II p 216), ऊर्ण ऊर्ण, to cover, ऊर्णयते urnayate (Paṇ 111 1, 22)

§ 480 There are two ways of forming intensive verbs

- 1 By a peculiar reduplication and adding य ya at the end
- 2 By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom

Bases formed in the former way admit of Ātmanepada only,

Ex भू bhū, बोभूयते bobhūyate

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Ātmanepada also may be formed

Ex भू bhū, बोभवीति bobhāvīti or बोभोति bobhoti

The Ātmanepada would be बोभूते bobhūte

§ 481 When य ya is added, the effect on the base is generally the same as in the passive and benedictive Par (§ 389). Thus final vowels are lengthened चि chi, to gather, चेचियते chechiyate, श्रु śru, to hear, श्रोत्रयते śrotriyate. च d is changed to इ i धा dha, to place, देधियते dedhiyate. च ri becomes ईr ir, or, after labials, ऊर ūr त्री trī, to cross, तेत्रियते tetriyate प्र pri,

to fill, पोष्यते *popūryate* Final च् *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri* कृ *kri*, to do, चेक्रीयते *chekriyate* When following a double consonant it is changed to चर् *ar* स्मृ *smri*, to remember, सामर्यते *sāmaryate* These intensive bases are conjugated like bases of the Div class in the Ātmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhūyitā* from वेभिद्य *bebhidya*, वेभिदिता *bebhiditā*

§ 482 When य् *ya* is not added the intensive bases are treated like bases of the Huclass. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च् *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च् *ri* start from a base in चर् *ar*, and therefore have चा *a* in the reduplicative syllable तृ *tri*, तर *tar*, तारति *tātarmi*, 3rd pers plur तारति *tātirati*

§ 483 According to the rules of the Hu class, the weak terminations require Guna (§ 297). Hence from बोधुप् *bodhup*, बोधोमि *bodhomi* but बोधुम *bodhumah*. From बोभु *bobhū*, बोभोमि *bobhomi*, बोभयामि *bobhayami* but बोभूम *bobhumah*. Remark, however, that in 1 2 3 p sing Pres 2 3 p sing Impf, 3 p sing Imp ई *i* may be optionally inserted

बोधोमि *bodhomi* or बोधुमीनि *bodhūmīni* बोभोमि *bobhomi* or बोभयामि *bobhayami*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guna (Pan vii 3, 87). Hence बोधुमीनि *bodhūmīni*, बोधुयामि *bodhuyami*, अबोधुप् *abodhup*. From विद् *vid*,

Present	Imperfect	Imperative
वेवेदि or वेविदीनि <i>vetedmi</i> or <i>vevidīni</i>	अवेविद् <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्ति or वेविदीषि <i>vetetsi</i> or <i>vevidīṣhi</i>	अवेवेत् or अवेविदी <i>avevet</i> or <i>avevidā</i>	वेविद्धि <i>veviddhi</i>
वेवेदि or वेविदीति <i>vetetti</i> or <i>vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidī</i>	वेवेतु or वेविदीतु <i>vetettu</i> or <i>vevidītu</i>
वेविद् <i>vevidāh</i> , &c	अवेविद्ध <i>avevidā</i>	वेविदाव <i>vevidāva</i>

* Rules of Reduplication for Intensives

§ 484. The simplest way to form the peculiar reduplication of intensives is to take the base used in the general tenses, to change it into a passive base by adding य् *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guna (Pan vii 4, 82), and चा *a* to चा *i* (Pan vii 4 83)

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate* चेचेति *checheti*

कृञ् *kruś*, to abuse, कृष्य *kruśya*, चोकृष्यते *chokruśyate* चोक्रोहि *chokroṣhti*

टौक् *trauk*, to approach, टौक्क *traukya*, टौक्कियते *totraukyate*, टौक्कित् *totraukti*

रेक् *rek*, to suspect, रेक्क *rekya*, रेक्कियते *rerekhyate*, रेक्कित् *rerekhti*

कृ *kr*, to do, क्रीय *kriya*, चेक्रीयते *chekriyate*, चर्कित् *charkarti*

कृ *kr*, to scatter, क्रीय *kriya*, चेक्रीयते *chekriyate*, चर्कित् *chikarti* (§ 482.)

पूरि *pri*, to fill, पूर्य *purya*, पोपूर्यते *popuryate*, पापूरित् *puparti*

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*, सस्मरित् *sarsmari* *.

दा *dā*, to give, दीय *diya*, देदीयते *dediyate*, दादायित् *dādaiti*

ह्वे *hie*, to call, ह्वय *hūya*, जोह्वयते *johūyate*, जोह्वयित् *johoti*

§ 485 The roots वच् *vañch*, स्रम् *srams*, ध्वम् *dhvams*, भ्रम् *bhrams*, कस् *kas*, पत् *pat*, पद् *pad*, स्कृ *skand*, place नी *nī* between the reduplicative syllable and the root. (Pān. VII 4, 84)

वच् *vañch*, to go round, वनीवच्यते *va nī vachyate*, वनीवच्यति *vanīvañchati*.

स्रम् *srams*, to tear, सनीस्रस्यते *sa nī srasyate*, सनीस्रस्यति *sanīsrāmṣti*

ध्वम् *dhvams*, to fall, दनीध्वस्यते *da nī dhvasyate*, दनीध्वस्यति *danīdhvamṣti*.

भ्रम् *bhrams*, to fall, बनीभ्रस्यते *ba nī bhraṣyate*, बनीभ्रस्यति *banībhramṣti*

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*, चनीकस्यति *chanīkṣati*

पत् *pat*, to fly, पनीपत्यते *pa nī palyate*, पनीपत्यति *panīpatiti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*, पनीपद्यति *panīpaditi*

स्कृ *skand*, to step, चनीस्कद्यते *cha nī skadyate*, चनीस्कद्यति *chanīskanditi*.

§ 486 Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pān. VII 4, 85) The repeated nasal is treated like *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जगम्यते *jagamyate* जगम्यति *jagamiti*

भ्रम् *bhram*, to roam, बभ्रम्यते *bambhramyate*, बभ्रम्यति *bambhramiti*

हन् *han*, to kill, जहम्यते *jahghanyate*, जहम्यति *jahghaniti*

§ 487. The roots जप् *jap*, to recite, जभ *jabh*, to yawn, दह *dah*, to burn, दश् *daś*, to bite, भञ् *bhañj*, to break, पञ् *paś*, to bind, insert a nasal in the reduplicative syllable (Pān. VII 4, 86)

जप् *jap*, जनप्यते *janjapyate*, जनप्यति *janjapiti*

दश् *daś*, दंशय्यते *damdaśyate*, दंशय्यति *damdaṣti*

§ 488 The roots चर् *char* and फल् *phat* form their intensives चर्च्यते *chanchūryate* and चर्चुरीति *chanchuriti* or चर्चुरित् *chañchūrati* पफुल्यते *pamphulyate* and पफुलीति *pamphuliti* or पफुल्यित् *pamphuliti* (Pān. VIII 4, 87)

§ 489 Roots with penultimate च्च *ri* insert री *ri* in their reduplicative syllable (Pān. VII 4, 90)

वृत् *rit*, वरीवृत्ते *va rī ritate* वरीवृत्ति *va rī rititi*

In the Par these roots allow of six formations. (Pān. VII 4, 91)

वरिवृत्ति *va r rititi*

वरिवृत्ति *varivriti*

* This form follows from Pān. VII 4, 92, and is supported by the *Mādhaviya-dhātuvṛtta*. Other grammarians give सास्मरित् *sāsmari*

चरिष्यतीति *cha ri rishīti*.चरिष्यति *chariṣyati*.चरीष्यतीति *ra ri rishīti*.चरीष्यति *chariṣyati*.

§ 490. The same applies to roots ending in चृ, if used in the Parasmaipada. (Pāṇ. vii. 4, 92.)

चरिष्यतीति *cha r karīti*.चरिष्यति *charkarīti*.चरिष्यतीति *cha ri karīti*.चरिष्यति *charikarīti*.चरीष्यतीति *chá ri karīti*.चरीष्यति *charīkarīti*.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्रप् *srap*, to sleep, सोपुष्यते *soshupyate*; but सास्रति *sāsrapti*. (Pāṇ. vi. 1, 19.)

स्यप् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्रति *sansranti*.

व्ये *vye*, to cover, वेपीयते *vepiyate*, but वाप्याति *vāpyāti*; or (§ 483) वाप्येति *vāryeti*.

यच् *raś*, to desire, वापयते *vāraṣyate*; वापयि *vāraṣti*. (Pāṇ. vi. 1, 20.)

चाप् *chāy*, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pāṇ. vi. 1, 21.)

प्याप् *pyāy*, to grow, पेपीयते *pepiyate*; पाप्याति *pāpyāti*. (Pāṇ. vi. 1, 29.)

जिह्रि, to swell, जोषीयते *śoṣīyate* or जेषीयते *śeṣīyate*; जेषेति *śeṣeti*. (Pāṇ. vi. 1, 30.)

हन् *han*, to kill, जेह्रीयते *jeghriyate*; जेह्रति *jaghanti*. (Pāṇ. vii. 4, 30, v.)

ग्रा *ghrā*, to smell, जेह्रीयते *jeghriyate*, जग्राति *jāghrāti*. (Pāṇ. vii. 4, 31.)

धा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाप्याति *dādhmāti*. (Pāṇ. vii. 4, 31.)

गृ *grī*, to swallow, जेगित्यते *jegityate*; जगति *jāgati*. (Pāṇ. viii. 2, 20.)

शिशि, to lie down, शिशय्यते *śiṣayyate*; शेषेति *śeṣeti*. (Pāṇ. vii. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभाषयिष्यति *bibhāṣayishati*, he wishes to cause existence. So from the intensive बोधयते *bobhūyate*, he exists really, is formed बोधयिष्यति *bobhūyishati*, he wishes to exist really;

* The formation and conjugation of the Intensive in the Parasmaipada, or the so called Charakṣita, have given rise to a great deal of discussion among native grammarians. According to their theory यद् यान्, the sign of the Intensive Āmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यद् यान् would cease (Pan. i. 1, 63), except certain changes which are considered as Anangakārya, i.e. changes of the root that are to take place in the Intensive.

These changes, which are distinctly mentioned by Pāṇini, are extended to the Intensive Parasmaipada by the grammarians. Thus the Prakṛyā-Kaumudī forms सोपुषि *soshopiti*, because Pāṇ. vi. 1, 19, prescribes सोपुष्यते *soshupyate*, other authorities form only सास्रति *sāsrapti* or सास्रयीति *sāsrāyīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. vi. 1, 21, prescribes चेकीयते *chekiyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिति *seseti*, because it is in the Ātm. only that Pan. vi. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point, among grammarians, some forming बोधयिष्यात् *bobhāyishāṭ*, others बोधय *bobhāya*, others बोधाय *bobhāya*.

then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषिषति *bobhūyishāyishati*, he wishes to excite the desire of real existence.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनयति *śyenāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putriyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishna*, कृष्णति *krishnati*, he behaves like Krishna; from पितृ *pitṛ*, father, पितरति *pitaraṭi*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य या, *Paraṃaipada*.

§ 494. By adding य या to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गयति *gayati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य या, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्य *putriyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prāsādīyati*, from प्रासाद *prāsāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्य *prāsādīyati kuṭyām bhikṣuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य या,

1. Final य a and य d are changed to ई f: सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter†.

* They are called in Sanskrit लिङ्ग *liṅga*, from लिङ्ग *liṅga*, it is said, a crude sound, and युद्ध *yuddh*, for धातु *dhatu*, root (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanīyati*, he wishes to eat at the proper time, and अशनीयति *aśanīyati*, he is ravenously hungry, between उदकीयति *udakīyati*, he wishes for water, and उदयति *udanyati*, he starves and craves for water, between धनीयति *dhanīyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāṇ. 11. 4. 34)

2. इ i and उ u are lengthened; पति *pati*, master, पतियति *patiyati*, he treats like a master; कवि *kavi*, poet, कवियति *kariyati*, he wishes to be a poet.
3. ए r becomes री *ri*, ओ o becomes औ *au*, औ *au* becomes एव *ev*; पितृ *pitri*, father, पितृयति *pitriyati*, he treats like a father, नौ *nau*, ship, नाव्यति *nāvīyati*, he wishes for a ship
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rajan*, king, राजयति *rajīyati*, he treats like a king, पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *vāc*, speech, वाच्यति *vachyati* (Pāṇ 1 4. 15), नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ III 1. 19).

Denominatives आ.य ३a, *Ātmamepada*

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the *Ātmamepada**, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; ह्येन *hyena*, hawk, ह्येनायते *hyendīyate*, he behaves like a hawk, गच्छ *gabha*, sound, गच्छायते *gabhiyate*, he makes a sound, he sounds, भूय *bhrīya*, much, भूयायते *bhrīdīyate*, he becomes much, कश्च *kashā*, mischief, कश्चायते *kashīyate*, he plots, रोमन् *romantha*, ruminating, रोमन्नायते *romanthīyate*, he ruminates. The final इ *i* of feminine bases is generally dropt, and the masculine base taken instead, कुमारी *kumārī*, girl, कुमार्यायते *kumārīyate*, he behaves like a girl. (Pāṇ VI 3. 36-41)
- 2 and 3. Final इ *i* and उ *u*, ए *r*, ओ *o*, औ *au* are treated as in § 496, शुचि *śuci*, pure, शुचीयते *śuchīyate*, he becomes pure
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rajan*, king, राजायते *rajīyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmīyate*, it sends out heat

kandvādi's, i. e. beginning with *kandū*. They take *y ya*, both in *Parasmaipada* and *Ātmanepada*, and keep it through the general tenses under the restrictions applying to other denominatives in *y ya* (§ 501). Nouns ending in *a* drop it before *y ya*. Thus from *अगद agada*, free from illness, *अगद्यति agadyati*, he is free from illness, from *सुख sukha*, pleasure, *सुख्यति sukhlyati*, he gives pleasure, from *कङ्क kandū*, 'scratching', *कङ्कयति* or *कङ्कयति* *kandūyati* or *te*, he scratches.

Denominatives in *स्य sya*

§ 499 Certain denominative verbs, which express a wish, take *स्य sya* instead of *y ya*. Thus from *क्षिर kshira*, milk, *क्षिरस्यति kshirasryati*, the child longs for milk, from *लवण lavana*, salt, *लवणस्यति lavanasryati* he desires salt. Likewise *अश्वस्यति ashvasryati* the mare longs for the horse, *वृषस्यति vishasryati*, the cow longs for the bull (Pāṇ vii 1, 52). Some authorities admit *स्य sya* and *अस्य asya*, in the sense of extreme desire, after all nominal bases. Thus from *मधु madhu*, honey, *मधुस्यति madhusryati* or *मध्वस्यति madhvasryati*, he longs for honey.

Denominatives in *काम्य kamya*

§ 500 It is usual to form desiderative verbs by compounding a nominal base with *काम्य kamya*, a denominative from *काम kama* love. Thus *पुत्रकाम्यति putrakamyati*, he has the wish for a son, Fut *पुत्रकाम्यिष्यति putrakamyishyati*. Here the *y y*, it is said is not liable to be dropt. (Siddh Kaum vol II p 222)

§ 501 The denominatives in *y ya* are conjugated like verbs of the *Bhū* class in the *Parasmaipada* and *Ātmanepada*. Pres *पुत्रीयामि putriyamī*, Impf *अपुत्रीयामि aputriyamī*, Imper *पुत्रीयाहि putriyahi*, Opt *पुत्रीयस्व putriyasya*. Pres *इयेनाये syenaye*, Impf *अइयेनाये asyenaye*, Imp *इयेनाये syenayai*, Opt *इयेनायस्व syenayasya*. In the general tenses the base is *पुत्रीय् putriy* or *इयेनाय् syenay* but when the denominative *y y* is preceded by a consonant, *y y* may or may not be dropt in the general tenses (Pāṇ vi 4 50). Hence, Per Perf *पुत्रीयायामास putriyamasa* (§ 375 3), Aor *अपुत्रीयिष्य अपुtri-yisham*, Fut *पुत्रीयिष्यामि putriyishyamī*, Per Fut. *पुत्रीयिष्यति putriyishyati*, Ben *पुत्रीयास putriyasam*.

From *इयेनायस्व syenayasya*, Per Perf *इयेनायामास syenayamasa*, Aor *अइयेनायिष्य asyenayishyati*, Fut *इयेनायिष्ये syenayishyati*, &c.

From *समिध् samidh*, fuel, *समिध्यति samidhyati*, he wishes for fuel, Per Fut *समिध्यिष्यति samidhyishyati* or *समिध्यिष्यति samidhyishyati*, &c (Pāṇ vi 4 50).

Denominatives in *अय aya*

§ 502 Some denominative verbs are formed by adding *अय aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the *Chur* class. They are

conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par, reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4)

Thus from पाश *pâśa*, fetter, विपाशयति *vipaśayati*, he unties, from वनेन् *varman*, armour, सवनेयति *samvarmayati* he arms, (the final न् *n* being dropt), from मुड *munda*, shaven, मुडयति *mundayati*, he shaves, from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhâtupâṭha 33, 40), from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pan III 1, 21, 25)

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pan III 1, 20)

If *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min* विन् *vin*, these affixes must be dropt. From छविन् *śragvin*, having garlands, छत्रयति *śrajayati*

If *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्वेनी *śyeni* (§ 247), white, श्वेतयति *śyetayati*, he makes her white (Pân VI 3 36)

Certain adjectives which change their base before इह *ishtha* of the superlative, do the same before *aya*. मृदु *mrīdu*, soft, मृदयति *mradayati*, he softens, दूर *dūra*, far, दूरयति *davayati*, he removes

Some nominal bases take आपय *apaya*. Thus from सत्य *satya*, true, सत्यापयति *satyaṇpayati*, he speaks truly, from अर्थ *artha*, sense, सार्थापयति *arthapayati*, he explains

Denominatives without any Affix

§ 503 According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. *a* is added to the base, except where it exists already as the final of the nominal base, other final and medial vowels take Guṇa, where possible, as in the Bhû class,

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Krishna, from माला *mala*, garland, मालति *malati*, it is like a garland, Impf समालान् *amali*, Aor समालासीत् *amaliṣit*, from कवि *kaui*, poet, कवयति *kavayati*, he behaves like a poet, from पि *pi*, bird, पयति *vayati*, he flies like a bird, from पित्र *pitr*, father, पितरति *pitari*, he is like a father, from राजन् *rajan*, king, राजानति *rajanati*, he is like a king (Pan VI 4, 15)

हलाहल *haram prati kalahalam*, venom was for Hira, विष्णुमन्यर्च्यते *ishnu-mani archyate*, he is worshipped after Vishnu, अनु हरि सुरा *anu harim surāh*, the gods are less than Hari

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, ता *a* Dr भक्ते प्रलभत *bhakteh praty umritam*, immortality in return for faith, ता मृतो *a mrityoh*, until death, अप त्रिगतभ्यो वृष्टो देव *apa trigartebhyo trishṭo devah*, it has rained away from Trigarta, or परि त्रिगतभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta

The locative is governed by उप *upa* and अधि *adhi* Ex उप निष्के कार्षापण *upa nishke karsh ipanam*, a Karshâpana is more than a Nishka, अधि पञ्चालेषु ब्रह्मदत्त *adhi panchaleshu brahmadattah*, Brahmadatta governs over the Panchâlas

§ 507 There are many other adverbs in Sanskrit, some of which may here be mentioned

1 The accusative of adjectives in the neuter may be used as an adverb
Thus from मद् *mandah*, slow, मद् मद् *mandam mandam*, slowly, slowly, शीघ्र *śighram*, quickly, ध्रुव *dhrumam* truly

2 Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathasakti*, according to one's power For these see the rules on composition

3 Adverbs of place

अन्तर *antar*, within, with loc and gen, between, with acc अन्तरा *antaru*, between, with acc अन्तरं *antarena*, between, with acc, without, with acc आरात *arat*, far off, with abl वहि *vahih*, outside, with abl समया *samaya*, near, with acc निकषा *nikash*, near, with acc उपरि *upari*, above, over, with acc and gen उच्चे *uchchah*, high, or loud नीचे *nichah*, low अधः *adhah*, below, with gen and abl अतः *atah*, below, with gen तिर *tirah*, across with acc or loc इह *iha*, here पुरा *pur*, before समक्ष *samaksham* माध्यात् *sukshat*, in the presence सकाशात् *sakashat*, from पुर *purah*, before, with gen अमा *am*, सचा *sachā*, साक *s ikam*, समा *sam*, सर्प *sardham*, together, with instr अन्ति *abhtah* on all sides, with acc उभयत *ubhayatah* on both sides, with acc समन्तत *samanat*, from all sides दूर *dūram*, far, with acc, abl and gen अन्तिक *antikam*, near, with acc abl, and gen अपक् *radhak*, पृथक् *prithak*, apart

4 Adverbs of time

प्रार *pralar*, early माय *sugam*, at eve दिया *dit*, by day अह्नाय *ahnaya*, by day दोषा *doshā*, by night नक्त *naktam*, by night उषा *ush*, early युगपद् *yugapad*, at the same time अद्य *adya*, to-day ह्य *hyah*, yesterday पृथग् *pṛthyag*, yesterday च *chah*, to-morrow पेरयि *parethyai*, to-morrow लोक् *lokh*, long चिर *chiram*, चिरं *chirena*, चिराय *chir iya*, चिरात् *chirat*, चिरम् *chiramya*, long मना *sana*, मनात् *sanat*, मन्तत् *sanat*,

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound, drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *devā-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west:

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pān. vi. 3, 34); कश्ठीभार्या *kāṣṭhībhāryāh*, having a Kāṣṭhī for one's wife (Pān. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix: शोभनभार्या *śobhanabhāryāh*, having a beautiful wife (Pān. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in §§ 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तपुरुषः *tapurushah*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Drigu*, *Diandya*, *Bahuvrīhi*, and *Atyayibhūta*.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound, उदक *udake*, water, पाद *pāda*, foot, हृदय *hṛdaya*, heart, frequently substitute the bases उदन् *udan* (i e उद *uda*), पद् *pad*, and हृद् *hrud*. हृद्रेगः *hṛdregah*, heart-disease, or हृदयरेगः *hṛdayarogah* (Pān. vi. 3, 51—60)

The particle कु *ku*, which is intended to express contempt, as कुब्रह्मणः *kubrahmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants. क्रुद्धः *kṛduḥ*, a bad camel. The same takes place before एष *etah*, यद् *yada*, and इत्थं *etad*. कद्वाहः *kadvāhah*, a bad carriage; कद्वात *kadvāt*, a bad kind of grass. The same particle is changed to कः *ka* before पथिन् *pathin* and अक्षः *akṣha* कपयः *kāpayaḥ*, and optionally before पुरुष *purusha*. (Pān. vi. 3, 101—107)

1. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विग्वं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the *Karmadhāraya* (I b) may be distinguished as *appositional* determinatives, the *Dvigu* (I c) as

nom or acc neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I Determinative Compounds

§ 513 This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1 Compounds in which the first noun would be in the Accusative.

कृष्णश्रितः *krishna-śritah*, m f n gone to Krishna, dependent on Krishna, instead of कृष्णं श्रितः *krishnam śritah* दुःखातीतः *duḥkha atītah*, m f n having overcome pain, instead of दुःखमतीतः *duḥkham atītah* वर्षभोग्यः *varsha-bhogyah*, m f n to be enjoyed a year long ग्रामप्राप्तः *grāma-prāptah*, m f n having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* it is more usual, however, to say ग्रामग्रामं *prāptagrāmah* (Pān II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane, अभिमुखः *abhimukhaḥ*, facing, &c.

2 Compounds in which the first noun would be in the Instrumental

धान्यायुः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*) शङ्कुलखटः *śaṅkulā khaṇḍah*, m a piece (*khaṇḍah*) (cut) by nippers (*śaṅkulābhah*) दातृक्षिप्रः *datra-śchhinnah*, m f n cut (*chhinnah*) by a knife (*datrena*) हरित्रातः *hari-trātah*, m f n protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu donné*) पितृसमः *pitri-samah*, m f n like the father, i e *pitra samah* नखनिर्भिन्नः *nakha-nirbhinnah*, m f n cut asunder (*nirbhinnah*) by the nails (*nakhaḥ*) विश्वोपास्यः *viśva-upāsyah*, m f n to be worshipped by all स्वयम्कृतः *svayam-kṛtah*, m f n done by oneself

3 Compounds in which the first noun would be in the Dative.

यूपदारु *yūpa daru*, n wood (*daru*) for a sacrificial stake (*yūpaya*) गोहितः *go-hitah*, m f n good (*hitah*) for cows (*gobhyah*). द्विजार्थः *divya-arthah*, m f n object (*artha*), i e intended for Brāhmins. Determinative compounds, when treated as possessive, take the terminations of the masc, fem, and neut., e g द्विजार्था यवागू *divyārtha yavagūḥ*, fem gruel for Brāhmins

4 Compounds in which the first noun would be in the Ablative.

चोरभयः *chōra-bhayah*, m fear (*bhayah*) arising from thieves (*chorebhyah*) स्वर्गपतितः *siarga-patitah*, m f n fallen from heaven अपग्रामः *apa-grāmah*, m f n gone from the village

5. Compounds in which the first noun would be in the Genitive:

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
 राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājāḥ*, of the king,
purushah, the man. राजसखः *rāja-sakhah*, m. the king's friend. In these
 compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbha-kārah*, a
 maker (*kārah*) of pots (*kumbhānta*). गोशतम् *go-shatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षशतम् *aksha-shatam*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n.
 produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहस्रकृतः *sahasī-kṛtah*, done suddenly (Pān. vi. 3, 3). आत्मनापः *ātmanishashah*, the sixth with oneself (Pān. vi. 3, 6). अक्षनालः *akshnā-lānah*, blind in the eye. परस्मिपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pān. vi. 3, 7, 8). कृत्वाप्तम् *kṛtichchhṛt-labdhm*, obtained with difficulty. स्वसुपुत्रः *swasuh-putrāh*, sister's son (Pān. vi. 3, 23). दिवस्पतिः *divas-patih*, lord of heaven. वाचस्पतिः *vāchas-patih*, lord of speech. देवानंप्रियः *devānam-priyah*, beloved of the gods, a goat, an ignorant person. गृहेपतिः *gṛhe-patitah*, learned at home, i. e. where no one can contradict him. खेचरः *khecharah*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पर्श *hṛdi-sparś*, touching the heart. युधिष्ठिरः *yudhishtirah*, firm in battle, a proper name (Pān. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वनायः *pūrvanāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrvanātrah*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pān. ii. 2, 1.)

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to वा *ū*. Hence जलमुष *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing. सोमपाः *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final *त्*: विश्वजित् *viśvajit*, all-conquering, from *jit*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

* Most words ending in *त्* or *इन्* are not allowed to form compounds of this kind. Hence कृतस्य कर्ता *kṛtasya kartā*, maker of a mat, not कृतकर्ता *kṛtakartā*. पुरा भेता *pūra bhētā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakaḥ*, worshipper of the gods, &c.

nom or acc. neut. . अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛhākāryāṇi*, household duties are for women They may be called *Adverbial Compounds*

I. Determinative Compounds

§ 513 This class (*Tatpuruṣa*) comprehends compounds in which generally the last word governs the preceding one The last word may be a substantive or a participle or an adjective, if capable of governing a noun

1 Compounds in which the first noun would be in the Accusative .

कृष्णश्रितः *krishna-śritah*, m. f. n. gone to Krishna, dependent on Krishna, instead of कृष्णं श्रितः *krishnam śritah* दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah* वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* it is more usual, however, to say प्राप्तग्राम *prāptagrāmah* (Pān II 2, 4) Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane, अभिमुख *abhimukhah*, facing, &c

2 Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*) शकुलखटः *śaṅkulāḥṭṭah*, m. a piece (*khandah*) (cut) by nippers (*śaṅkulābhah*) दातृक्षिप्तः *dātṛ-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātṛena*) हरिर्द्रुतः *hari-drutah*, m. f. n. protected (*drutah*) by Hari देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu donne*) पितृसमः *pitṛi-samah*, m. f. n. hke the father, 1 c. पुत्रा समः नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *iśva-upasyah*, m. f. n. to be worshipped by all स्वयंकृतः *svayam-kṛtah*, m. f. n. done by oneself

3 Compounds in which the first noun would be in the Dative .

यूपदारु *yūpa-daru*, n. wood (*daru*) for a sacrificial stake (*yūpāya*) गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dviya-arthah*, m. f. n. object (*artha*), 1 c. intended for Brāhmans Determinative compounds, when treated as possessive, take the terminations of the masc, fem, and neut, e. g. द्विजार्थो यवागू *dviyārthā yavagūḥ*, fem. gruel for Brāhmans

4. Compounds in which the first noun would be in the Ablative .

चोभयः *chora-bhayah*, m. fear (*bhayah*) arising from thieves (*chorebhayah*) स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven अपग्रामः *apa-grāmah*, m. f. n. gone from the village

5. Compounds in which the first noun would be in the Genitive:

तपुर्ह्यः *tap-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
 राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājāḥ*, of the king,
purushah, the man. राजमित्रः *rāja-sakhah*, m. the king's friend. In these
 compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbhu-kārah*, a
 maker (*kārah*) of pots (*kumbhānim*). गोशतं *go-śatam*, a hundred of cows.

6 Compounds in which the first noun would be in the Locative:

अक्षशतः *akṣha-śaundah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n.
 produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहस्राकृतः *śahasā-kṛitah*, done suddenly (Pān. १. ३. ३). आत्मनाशः *ātmanā-
 śashah*, the sixth with oneself (Pān. १. ३. ६). अक्षमायः *akṣmā-
 lānah*, blind in the eye. परस्मैपदं *parasmāi-padam*, a word for the sake
 of another, i. e. the transitive form of verbs (Pān. १. ३. ७, ८). क्रीडार्थम्
kṛicchhṛāl-labdham, obtained with difficulty. शत्रुपुत्रः *śatruh-putrah*,
 sister's son (Pān. १. ३. २३). दिवस्पतिः *dīva-patiḥ*, lord of heaven.
 वाचस्पतिः *vāchas-patiḥ*, lord of speech. देवार्द्रिणः *devārdṛiṇah*, beloved
 of the gods, a goat, an ignorant person. गेहेर्विदः *gehe-panditah*, learned
 at home, i. e. where no one can contradict him. श्वेतः *śvetharah*,
 moving in the air. सरणिः *sarasi-jah*, born in a pond, water-lily.
 हृदिभ्युक् *hṛidi-sprīḥ*, touching the heart युधिष्ठिरः *yudhiṣṭhīrah*, firm in
 battle, a proper name (Pān. १. ३. ९).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. इतः पूर्वकायः *pūrvā-
 kāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrvā-rātrah*,
 the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king
 of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pān. १. २. १.)

§ 516. If the second part of a determinative compound is a verbal base,
 no change takes place in bases ending in consonants or long vowels, except
 that diphthongs, as usual, are changed to *ai*. Hence जलमुष *jalamuch*,
 water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing.
 सोमपाः *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final *ṛ* : विजयिन् *vijayin*,
 all-conquering, from *विजि* *jī*, to conquer. Other suffixes used for the same
 purpose are *अ*, *इन्*, &c.

* Most words ending in *ṛ* or *ḥ* are not allowed to form compounds of the kind
 hence कर्म्य कर्ता *kārmāyā kartā*, maker of a mat, not कर्म्यो *kārmāyō* : पुत्रि भ्रात्रा *pūtrī
 bhātrā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-
 pūjakah*, worshipper of the gods, &c.

I b *Appositional Determinative Compounds*

§ 517 These compounds (Karṇadhārya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c

The following are some instances of appositional compounds

नीलोत्पल *nīla utpalam*, neut the blue lotus परमात्मा *parama-ātmā*, masc the supreme spirit. शाकपार्थिव *śaka-parthivah*, masc a Śāka king, explained as a king such as the Śākas would like, not as the king of the Śākas सर्वरात्र *sarva-rātrah* masc the whole night, from *sarva*, whole, and *ratrah*, night *Rātrah*, fem, is changed to *rātra*, cf पूरारात्र *pūrā-rātrah*, masc the fore night, मध्यरात्र *madhya-rātrah*, masc midnight, पुण्यरात्र *punya ratrah*, masc a holy night द्विरात्र *dvi ratram*, neut a space of two nights, is a numeral compound (Digu) महाराज *maha rajah*, masc a great king In these compounds महत् *mahat*, great, always becomes महा *mah* (Pan vi 3, 46), and राजन् *rajan*, king, राज् *ryah* as परमराज् *parama r yah*, n supreme king but सुप्राज्ञ *su-raja*, a good king, किराज्ञा *kirāja*, a bad king (Pan v 4, 69 70) प्रियसख *prīya sakṣah*, masc a dear friend सखि *sakṣi* is changed to सख *sakṣah* परमाह *parama ahah*, masc the highest day In these compounds अहन् *ahan*, day, becomes अह *aha* cf अहनाह *uttamahah*, the last day Sometimes अह *ahna* is substituted for अहन् *ahan* पूर्वाह्न *purādhnaḥ*, the fore noon कूपुरुष *ku puruṣah*, masc a bad man, or कापुरुष *kapuruṣah* प्राचाच्य *pra acharyah*, masc a hereditary teacher, i e one who has been a teacher (*acharya*) before or formerly (*pra*) अन्नद्रव्य *a brāhmaṇah*, masc a non-Brahman, i e not a Brahman अनश्व *an aśah*, masc a non horse, i e not a horse घनश्याम *ghana śyamaḥ* m f n cloud black from *ghana*, cloud, and *śyama*, black ईषत्पिण्गल *īṣat piṅgalah*, m f n a little brown, from *īṣat*, a little, and *piṅgala*, brown समिकृत *sāmi kṛtah*, m f n half done, from *sāmi* half, and *kṛta*, done

§ 518 In some appositional compounds, the qualifying word is placed last विप्रगाुर *vipragaurah*, a white Brāhman, राजधम *rajadhamaḥ*, the lowest king, भरतवेष *bharata vṛkṣṭah*, the best Bharata, पुरुषव्याघ्र *puruṣa vyāghrah*, a tiger like man, a great man, गोवृन्दारक *govindurakah*, a prime cow

I c *Numeral Determinative Compounds*

§ 519 Determinative compounds, the first portion of which is a numeral, are called *Digu*. The numeral is always the predicate of the noun which follows. They are generally *neuters*, or *feminines*, and are meant to express aggregates but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes

If an aggregate compound is formed, final *स a* is changed to *ई f* fem, or in some cases to *स am*, neut. Final *अन् an* and *स d* are changed to *ई f* or *स am*

पचगव *pancha gavam*, neut an aggregate of five cows, from *panchan*, five, and *go*, cow गो *go* (in an aggregate compound) is changed to *गव gara* (Pan II 1, 23), and नी *na* to ना *na* **पचगु** *pancha guh*, as an adjective, worth five cows (Pan V 4, 92) द्विनी *dvinauh*, bought for two slaps द्यगुल *dyv angulam*, neut what has the measure of two fingers, from *dvā*, two, and *angulih* finger, final *i* being changed to *a* द्यह *dyv ahah*, masc a space of two days, *ahan* changed to *ahah* (Pan II 1, 23) पचकपाल *pañcha kapalah*, m f n an offering (*puroḍaśah*) made in a dish with five compartments, from *panchan* five, and *kapalam*, neut (Pan II 1, 51, 52, IV 1, 88) त्रिलोकी *tri loki*, fem the three worlds here the Dvigu compound takes the fem termination to express an aggregate (Pan IV 1, 21) त्रिभुवन *tri bhūanam*, neut the three worlds here the Dvigu compound takes the neut termination दशकुमारो *daśa kumari*, fem an assemblage of ten youths चतुयुग *chaṭur-yugam*, neut the four ages

§ 520 The following rules apply to the changes of the final syllables in determinative compounds Very few of them are general *as* requiring a change without any regard to the preceding words in the compound The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar

- 1 चूच *rich*, verse पुर *pur*, town, अप *ap*, water, दुर *dhur*, charge पथिन् *pathin*, path, add final *स a* (Pan V 4 74), अर्धच *ardharchah*, a half verse This is optional with पथिन् *pathin* after the negative *स a* अपच *apatham* or अपचा *apanthāh*
- 2 राजन् *rājan*, king अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, सह *aha*, सख *sakha* महारान *maharajah* (Pan V 4, 91)
- 3 उरस् *uras*, if it means chief becomes उरस *urasa* अश्वोरस *aśhorasam*, an excellent horse (Pan V 4 93) Likewise after प्रति *prati*, if the locative is expressed, प्रत्युरस *pratyurasa* on the chest (Pan V 4, 82)
- 4 अक्षि *akshi*, eye, becomes अक्ष *aksha* if it ceases to mean eye गणद *ganakshah*, a window, but ब्राह्मणाक्षि *brahmanakshi*, the eye of a Brahman (Pan V 4 76)
- 5 अणम् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas* iron सरस् *saras* lake, take final *स a* if the compound expresses a kind or forms a name कालायस *kalya-sam*, black iron, but सदय *sadayah* a piece of good iron (Pan V 4 94)
- 6 ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country, सुराष्ट्रब्रह्म *surashṭrabrahmah*, a Brahman of Surashṭra (Pan V 4, 104) After कु *ku* and मरु *mah* that substitution is optional (Pan V 4 105)

- 7 तक्षन् *takshan* takes final स *a* after ग्राम *grāma* and कौश *kauśa*, ग्रामतक्ष *grāmatakshah*, village carpenter (Pan v 4, 95)
- 8 श्वन् *śvan*, dog, takes final स *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared, आकर्षण *ākārṣaṇaś*, a dog of a die, a bad throw (?) (Pan v 4, 97)
- 9 अध्वन् *adhvan* becomes अध *adha* after prepositions, प्राध्व *pradhvaś* (Pan v 4, 85)
- 10 सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अप *apa* अनुलोम *anulomah*, regular, अनुलोम *anulomam*, adv with the hair or grain, i.e. regularly (Pan v 4, 75)
- 11 तमम् *tamas* becomes तमस *tamasa* after अप *apa*, स *sam*, and अध *adha* अधतमस *andhatamasam*, blind darkness (Pan v 4, 79)
- 12 रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अप *apa*, and तप्त *tapta* अनुरहस *anurahasah*, solitary (Pan v 4, 81)
- 13 चर्वस् *carchas* becomes चर्वस *carchasa* after ब्रम् *brahma* and हस्ति *hasti*, ब्रम्चर्वस *brahmacharchasam*, the power of a Brahman (Pan v 4, 78)
- 14 गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu पञ्चगव *pañchagavam*, five cows, but पञ्चगु *pañchaguś*, bought for five cows (Pan v 4, 92)
- 15 नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate, पञ्चनाव *pañchandīam*, five ships not when it forms a numerical adjective, पञ्चनौ *pañchanauś*, worth five ships (Pan v 4, 99)
- 16 नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nau* अर्धनाव *ardhanavam*, half a ship (Pan v 4, 100)
- 17 खारी *khari*, a measure of grain becomes खार *khāra* as an aggregate, द्विखार *dvikharām*
- 18 खारी *khari*, a measure of corn becomes खार *khāra* after अर्ध *ardha* अर्धखार *ardhakharām* (Pan v 4, 101)
- 19 अजलि *ajali*, a handful, after द्वि *di* or त्रि *tri*, may, as an aggregate, take final स *a* अजल *ajanyalam* or अजलि *ajya jali*, two handfuls (Pan v 4, 102)
- 20 अंगुलि *anguli*, finger, after numerals and indeclinables becomes अंगुल *angula* द्युगुल *dyugulam*, a length of two fingers (Pan v 4, 86)
- 21 सक्थि *sakthi*, thigh becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛga*, and पूर *pūra* पूर्वसक्थ *pūrasaktham* (Pan v 4, 98)
- 22 रात्रि *ratni* night, after सर्व *sarva*, after partitive words, after सख्यात् *sa ikhyata* पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्र *ratra* सर्वरात्र *sarvarātrah*, the whole night, पूर्वरात्र *pūrvārātrah*, the fore night, द्विरात्र *diratram*, two nights (Pan v 4, 87)
- 23 सहन् *ahan*, dry, under the same circumstances, becomes सह *ahna* सर्वसह *sarvadhanah*, the whole dry but not after a numeral when it expresses an

aggregate, *द्वयं dyahah*, two days Except also *पुण्याह punyāham*, a good day, and *एकाह ekaham*, n and m a single day (Pāṇ v 4, 88-90)

II Collective Compounds

§ 521 Collective compounds (Dvandva) are divided into two classes The first class (called *इतरेतर itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound The second class (called *समाहार samahara*) comprises the same kind of compounds but formed into neuter nouns in the singular *हस्त्यश्वाḥ hastyāśrau*, an elephant and a horse, is an instance of the former, *हस्त्यश्वाḥ hastyāśam*, the elephants and horses (in an army), an instance of the latter class Likewise *शुक्लकृष्णौ śukla krishṇau*, white and black, *गवाय गवद्वाम, a cow and a horse*

If instead of a horse and an elephant, *हस्त्यश्वाḥ hastyāśrau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, *हस्त्यश्वाḥ hastyāśāḥ*

§ 522 Some rules are given as to which words should stand first in a Dvandva compound Words with fewer syllables should stand first *शिवकेशवौ śiva keśavau*, Śiva and Keshava, not *केशवशौ keśavaśau* Words beginning with a vowel and ending in *अ a* should stand first *ईशकृष्णौ īśa krishṇau*, Īśa and Kṛṣṇa Words ending in *इः (gen ए ek)* and *उः (gen ओ ok)* should stand first *हरिहरो hari harau*, Hari and Hara, also *भोक्तृभोग्यौ bhoktṛ bhogyau*, the enjoyer and the enjoyed Lastly, words of greater importance should have precedence *देवदेवौ deva dautyau*, the god and the demon, *ब्राह्मणक्षत्रियौ brāhmaṇa kṣatriyau*, a Brahman and a Kṣatriya, *मातापितरौ matā pitarau*, mother and father, but in earlier Sanskrit *पितरामातरा pitarā mātara*, father and mother (Pāṇ vi 3 33)

§ 523 Words ending in *अः ṛ*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in *अः ṛ*, or by *पुत्रं putra*, son, change their *अः ṛ* into *आ a* (Pāṇ vi 3 25) *मातृ matṛ + पितृ pitṛ* form *मातापितर मातृपितरौ matāpitarau*, father and mother, *पितृ pitṛ + पुत्रं putra* form *पितापुत्रौ pitāputrau* *होतृ hotṛ + पोतृ potṛ* form *होतापोतारौ hotāpotarau*, the Hotṛ and Potṛ priests

§ 524 When the names of certain deities are compounded the first sometimes lengthens its final vowel (Pāṇ vi 3 26) Thus *मित्रारुणौ mitra-varunau* Mitra and Varuna, *अग्नीषोमौ agnīśhomau*, Agni and Soma Similar irregularities appear in words like *द्यावापृथिव्यौ dyāva prithivyau*, heaven and earth, *उषानक्षत्राḥ uśāśd nakṣatṛam*, dawn and night (Pāṇ vi 3, 29-31)

§ 525 If the compound takes the termination of the singular, then final

च *ch*, छ *chh*, ज् *j*, झ *jh*, ढ् *d*, श् *sh*, and ह् *h* take an additional स *a* वाच् *uch* + त्वच् *tvach* form वाक्त्वच् *vaktvacham*, speech and skin (Pan १ 4, 106) अहन् *ahan*, day (see §§ 90, 196) and रात्रि *rātri*, night, form the compound अहोरात्र *ahorātrah*, a day and night, a *ννϋθμρεπορ* (Pan १ 4 87)

§ 526 भ्रातरी *bhratarau* may be used in the sense of brother and sister, पुत्री *putrāi* in the sense of son and daughter, पितारौ *pitarau* in the sense of father and mother, श्वशुरौ *śvaśurau* in the sense of father and mother in law Man and wife may be expressed by मायापती *jāya pati*, जंपती *jampati*, or दंपती *dampati*

III Possessive Compounds

§ 527 Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पल *nīla utpalam*, a blue lotus is a determinative compound (Tatpuruṣa subdivision Karmadhāraya), but in नीलोत्पल सर *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound, (see Pan 11 2, 24, com) In the same manner अनश्व *anaśah*, not a horse, is a determinative, अनश्वो रथ *anaśho rathah*, a cart without a horse, a horseless cart, a possessive compound

Examples प्राप्तोदको ग्राम *prāpta uduko gramaḥ*, a water reached village, a village reached by water ऊदरपोऽनडुन् *śāla rāho 'nadian*, a bull by whom a cart (*rathah*) is drawn (*śidha*) उपहृतपशू रुद्र *upahṛita paśu rudrah*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*) पीताम्बरो हरि *pīta ambaro harḥ* Hari possessing yellow garments प्रपण *pra-parṇah*, leafless, i.e. a tree from which the leaves are fallen off अपुत्र *a putrah* sonless चित्रगु *chitra guh*, possessed of a brindled cow रूपवद्भाषि *rūpatad bhāṣyah*, possessed of a beautiful wife द्विमूर्ध *dvi-mūrdhah* two-headed here *mūrdha* stands for *mūrdhan* द्विपाद *dvi pād*, two legged here *pād* stands for *pada* सुहृद *su hṛid*, having a good heart, a friend भक्षितभिक्ष *bhakṣita bhakṣah*, one who has eaten his alms नीलोच्चलपु *nīla ujjala lapuh*, having a blue resplendent body

§ 528 Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds

- 1 शक्ति *śakṭi*, thigh, and शक्ति *śakṭi* eye if they mean really thigh and eye, take final स *a* कमलाक्ष *kamalākṣah*, lotus eyed (Pan १ 4, 113)
- 2 अंगुलि *aṅguli*, finger, substitutes final स *a* if it refers to wood, द्व्यंगुल दारु *dvyāṅgulam d aru*, a piece of wood with two prongs* (Pan १ 4 114)
- 3 मूर्धेन् *mūrdhan*, head, substitutes final स *a* after द्वि *dvi* and त्रि *tri* द्विमूर्ध *dvi-mūrdhah* having two heads (Pan १ 4 115)

- 4 लोमन् *loman*, hair, substitutes final *अ* *a* after अन्तर *antar* and वहि *ahih* अन्तर्लोम *antarloman* having the hairy part inside (Pan v 4 117)
- 5 नासिका *nasika*, nose, becomes नस *nasa*, if it stands at the end of a name, गोनस *gonasah*, cow nosed, i e a snake, but not after स्थूल *sthūla* स्थूलनासिक *sthūla nāsikah*, large nosed, i e a hog. The same change takes place after prepositions, उन्नस *unnasah*, with a prominent nose*
- 6 After *अ* *a*, दु *duh*, or सु *su*, हलि *halih*, furrow, and सक्चि *sakih*, th gh, may substitute final *अ* *a* अहल *ahalah* or अहलि *ahalih* (Pan v 4 121)
- 7 After the same particles प्रजा *praja* progeny, and मथा *medha*, mind are treated like nouns ending in *अस्* *as* दुमथा *durmedhah* (Pan v 4 122)
- 8 धर्म *dharma*, law, preceded by one word is treated like a noun ending in *अन्* *an* कल्याणधर्म *kalyāṇdharmā* (Pan v 4 124)
- 9 जम्बा *jambhā* jaw, after certain words becomes जम्बन् *jambhan* सुजम्बा *suajambha*
- 10 जानु *janu*, knee after प्र *pra* and स *sam* becomes जु *ju* प्रजु *prajuh* (Pan v 4 129) This is optional after ऊर्ध्व *ūrdhva* (Pan v 4, 130)
- 11 ऊधस् *ūdhas* udder, becomes ऊधन् *ūdhan* कुदोमी *kundodhni* (Pan v 4, 131)
- 12 धनुस् *dhanus* bow, becomes धवन् *dhavean* पुष्पधवा *pushpadhanuḥ*, having a bow of flowers (Pan v 4 132) In names this is optional
- 13 जया *jaya*, wife, becomes जानि *janu* शुभजानि *śubhajanih* (Pan v 4, 134)
- 14 गन्ध *gandha* smell substitutes गन्धि *gandhi* after certain words, सुगन्धि *sugandhih* (Pan v 4 135-137)
- 15 पाद *pāda* foot, becomes पाद *pad* after certain words, व्याघ्रपाद *vyāghrapādā*
- 16 दन्त *danta* tooth becomes दन्त *dat* after many words, द्विदन्त *dvidant* having two teeth, (sign of a certain age), त्रिदन्त *tridanti* (Pan v 4, 141-145)
- 17 ककुद् *kakuda*, hump becomes ककुद *kakud* after certain words and in certain senses अजातककुद् *ajatakakud* a young bull before his humps have grown†
- 18 उरस् *uras* and other words belonging to the same class add final क *ka* व्यूढोरस् *vyūḍhorasah*, broad-chested (Pan v 4 151)
- 19 Words in इन् *in* add final क *ka* in the feminine, बहुसामिका *bahusāmika*, having many masters from सामिन् *sāmin* master (Pan v 4, 152)
- 20 Feminine words in ई, like नदी *nadī* and words in एत् add final क *ka* बहुकुमारीक *bahukumārīkah* having many maidens, बहुभर्तृक *bahubhartṛkah*, having many husbands (Pan v 4 153)
- 21 Most other words may or may not add final क *ka* बहुमालक *bahumālakah* or बहुमाल *bahumālāh* (Pan v 4, 154)

IV Adverbial Compounds

§ 529 Adverbial or indeclinable compounds (Āvya-yibhava) are formed by joining an indeclinable particle with another word. The resulting com-

* Pan v 4 118-119

† Pan v 4 138-140

‡ Pan v 4 146-148

pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end like adverbs, in the ordinary terminations of the nom or acc neut

Examples अधिहरि *adhi hari*, upon Hari, instead of अपि हरी *adhi harau*, loc sing अनुविष्णु *anu vishnu* after Vishnu, instead of अनु विष्णु *anu vishnum*, acc sing उपकृष्ण *upa krishnam*, near to Krishna निर्मक्षिक *nir makshukam*, free from flies, flylessly अतिहिम *ati himam*, past the winter, after the winter, instead of अति हिम *ati himam*, acc sing प्रदक्षिण *pradakshinam*, to the right अनुरूप *anu rūpam*, after the form, i e accordingly, instead of अनु रूप *anu rūpam*, acc sing यथाशक्ति *yatha-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yatha* सत्रस्य *sa trinam*, with the grass, सत्रस्यसि *satrinam atti* he eats (everything) even the grass instead of तृयेन सह *trayena saha*, with the grass यावच्छोक *yatach chhlokam*, as every verse आमुक्ति *amukti*, until final delivery अनुगङ्गा *anu gangā*, near the Gangā उपशरद *upa śaradam*, near the autumn, from शरद् *śarad* autumn (Pan v 4, 107) उपजरा *upa jarasam*, at the approach of old age, from जरा *jaras*, old age (§ 167) उपसमित् *upa samut* or उपसमिध *upa samidham*, near the fire-wood, from समिध् *samidh*, fire wood उपराज *upa rajam*, near the king, from राजन् *rājan*, king

§ 530 There are some Avyayibhavas the first element of which is not an indeclinable particle Ex तिष्ठतु *tishthad gu*, at the time when the cows stand to be milked, पञ्चग *pancha-ga'igam* at the place where the five Gangās meet, (near the Madhav rāo ghāt at Benares), प्रत्यग्राम *pratyag-gramam*, west of the village

§ 531 The following rules apply to the changes of the final syllables in adverbial compounds

- 1 Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, l, lh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final च *a* उपसमिध् *upasamidham* or उपसमित् *upasamit*, near the fire-wood (Pan v 4, 111)
- 2 Words ending in अन् *an* substitute final च *a* अध्यात्म *adhyatmam*, with regard to oneself (Pan v 4 108)
- 3 But neuters in अन् *an* may or may not, उपचर्म *upacharmam* or उपचर्मै *upacharmāi*, near the skin (Pan v 4 109)
- 4 नदी *nadi*, पौरुषाम् *pauruṣam* आयुःशायनी *ayurāyāni*, and गिरि *giri* may or may not take final च *a* उपनदी *upanadi* or उपनद् *upanadam*, near the river (Pan v 4 110 and 112)
- 5 Words belonging to the class beginning with शरद् *śarad* take final च *a*, उपशरद् *upasharadam*, about autumn (Pan v 4 107)

APPENDIX.

LIST OF VERBS

Explanation of some of the Verbal Anudandhas or Indicatory Letters

अ is put at the end of roots ending in a consonant in order to facilitate their pronunciation

Accent—The last letter of a root is accented with the acute, the grave, or circumflex accent in order to show that the verb follows the Parasmaipada the Ātmanepada, or both forms

The roots themselves are divided into *udatta*, acutely accented, and *anudatta*, gravely accented, the former admitting the latter rejecting the intermediate इ :

आ prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 16 Ex कृष्ण *phullah* from निष्पल्लः *iphall*

इ requires the insertion of a nasal after the last radical vowel which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345†), Pan VII 1, 58, VI 4, 24. Ex नन्दति *nandati* from नदि *nadi*, Pass नन्दते *nandjate* but from मप् or मप् *manth* Pre३ मपति *manthati* Pass मप्यते *manthyate*

इर shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pan III 1, 57 Ex अच्युत *achyutat* or अच्योति *achyotit* from च्युति *chyutir*

ई prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 14. Ex उन् *unnah* from उन् *und*

उ renders the admission of the intermediate इ : optional before the gerundial त्वा *tvā* (§ 337, II 5), Pan VII 2, 56, and therefore inadmissible in the past participle (Pan VII 2 15) Ex समित्ता *samitā* or सान्ता *sāntā* from समु *samu* but शान्ता *śāntā*

उ renders the admission of the intermediate इ : optional in the general tenses before all consonants but य *y* (§ 337, I 2), Pan VII 2, 44, and therefore inadmissible in the past participle (Pan VII 2, 15) Ex सद्धा *seddha* or सेधित *sedhit* from सिध् *siddh* but सिद्ध *siddhah*

उर prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pan VII 4, 2 Ex अलुलक *alulakat* from लोक् *loḥk*

उर shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pan III 1, 55 Ex अगम *agamat* from गम् *gam*

ए e forbids Viddhi in the first aorist (§ 348*), Pan vii 2, 5 Ex जमपीत् *ama-*
thit from मये *mathe*

ओ o indicates that the participle is formed in न na instead of त ta (§ 442, 5),
Pan viii 2, 45 Ex दीन *pīnaś* from ओप्यायी *opyayī*

इ i shows that the verb follows the Ātmanepada (Pan i 3, 12)

ञ n shows that the verb follows both the Ātmanepada and Parasmaipada,
the former if the act reverts to the subject (Pan i 3, 72)

मि णि shows that the past participle has the power of the present (Pan iii
2, 187) Ex फुल्ल *phullāś*, blown, from भिफल्ल *bhiphalla*

म् m shows that the vowel is not lengthened in the causative (§ 462, note),
Pan vi 4, 92, and that the vowel is optionally lengthened in the aorist
of the passive (Pan vi 4, 93)

Bhū Class (Bhūdā, I Class)

I Parasmaipada Verbs

I भू bhū, to be

Parasmaipada P 1 भवामि *bhavāmi*, 2 भवसि *bhavasi*, 3 भवति *bhavati*,
4 भवाय *bhavāyaś*, 5 भवाथ *bhavāthaś*, 6 भवात *bhavātaś*, 7 भवामा *bhavāmāś*,
8 भवाथा *bhavātha*, 9 भवति *bhavanti*, I 1 अभव *abhavam*, 2 अभव *abhuvah*,
3 अभवत् *abhavat*, 4 अभवाय *abharava*, 5 अभवत् *abhavatam*, 6 अभवता *abhavatam*,
7 अभवाम *abhavama*, 8 अभवत् *abhavata*, 9 अभवन् *abharan*, O 1 भवेय *bhaveyam*,
2 भवे *bhaveh*, 3 भवेत् *bhavet*, 4 भवेय *bhaveva*, 5 भवत् *bhavetam*, 6 भवेता *bhavetam*,
7 भवेम *bhavema*, 8 भवेत् *bhaveta*, 9 भवेयु *bhaveyuh*, I 1 भवानि *bhavanti* 2 भव *bhava*,
3 भवतु *bhavatu*, 4 भवाय *bhavāna*, 5 भवत् *bhavatam*, 6 भवता *bhavatām*, 7 भवाम
bharāma, 8 भवत् *bhavata*, 9 भवन्तु *bharantu* || Pf 1 बभूव *babhūva*† (see p 175),
2 बभूविष *babhūvitha*, 3 बभूव *babhūva*, 4 बभूविष *babhūvitha*, 5 बभूवत् *babhūvatam*,
6 बभूवन्तु *babhūvatam*, 7 बभूविष *babhūvitha*, 8 बभूव *babhūva*, 9 बभूवत् *babhūvatam*,
II A 1 अभूव *abhūvam* (see p 188), 2 अभू *abhūh*, 3 अभूत् *abhūt*, 4 अभूव *abhūva*,
5 अभूत् *abhūtam*, 6 अभूता *abhūtām*, 7 अभूव *abhūva*, 8 अभूत् *abhūt*, 9 अभूवन् *abhū-*
van F 1 भविष्यामि *bhavishyāmi*, 2 भविष्यसि *bhavishyasi*, 3 भविष्यति *bhavishyati*,
4 भविष्याय *bhavishyāyaś*, 5 भविष्यथ *bhavishyāthaś*, 6 भविष्यत *bhavishyataś*,
7 भविष्याम *bhavishyāmaś*, 8 भविष्यथ *bhavishyātha*, 9 भविष्यति *bhavishyanti*,
C 1 अभविष्य *abhavishyam*, 2 अभविष्य *abhavishyah*, 3 अभविष्यत् *abhavishyat*,
4 अभविष्याय *abhavishyaya*, 5 अभविष्यत् *abhavishyatam*, 6 अभविष्यता *abhavishyatam*,
7 अभविष्याम *abhavishyama*, 8 अभविष्यत् *abhavishyata*, 9 अभविष्यन् *abhavishyan*,
P Γ 1 भवितामि *bhavitāmi*, 2 भवितासि *bhavitāsi*, 3 भविता *bhavitā*, 4 भवितास
bhavitāsaś, 5 भवितास्य *bhavitāsthaś*, 6 भवितासि *bhavitarau*, 7 भवितास्य *bhavi-*

† The redupl. catve syllable *bab* is irregular instead of *bub*. The base too is irregular
(Pāp i 2 6); the regular form would have been *bubhūva*.

āśmaś, 8 भवितास् *bhavīśtha*, 9 भविताः *bhavīśtraś*, B : भूयस् *bhuyāsa*, 2 भूयः *bhūyāś*, 3 भूयन् *bhūyāt*, 4 भूयन् *bhūyāsa*, 5 भूयन् *bhūyāstam*, 6 भूयन् *bhūyāstām*, 7 भूयन् *bhūyāśma*, 8 भूयन् *bhūyāśta*, 9 भूयन् *bhūyāśuk* n Part. Pres भवन् *bhavan*, Perf. वभूवन् *babhūvān*, Fut भविष्यन् *bhaviṣyan*, Ger भूया *bhūyā* or भूय -*bhūya*, Adj भवितव्यः *bhavitavyaś*, भवनीयः *bhavanīyaś*, भयः *bhāyāś* (§ 456).

Ātmanepada*. P. 1 भवे *bhāve*, 2 भवसे *bhārase*, 3 भवते *bhārate*, 4 भवावहे *bhāvāve*, 5 भवेथे *bhāveṭhe*, 6 भवेत *bhāveṭ*, 7 भवावहे *bhāvāveṭ*, 8 भवेथे *bhāveṭhe*, 9 भवते *bhārate*, I : एवमे *abhāve*, 2 एवमपि *abhāvathā*, 3 एवमपि *abhāvata*, 4 एवमपि *abhāvāveṭhe*, 5 एवमपि *abhāvāveṭ*, 6 एवमपि *abhāvāveṭ*, 7 एवमपि *abhāvāveṭ*, 8 एवमपि *abhāvāveṭ*, 9 एवमपि *abhāvāveṭ*, O. : भवेय *bhāveya*, 2 भवेयः *bhāveṭhā*, 3 भवेय *bhāveṭ*, 4 भवेय *bhāveṭ*, 5 भवेय *bhāveṭ*, 6 भवेय *bhāveṭ*, 7 भवेय *bhāveṭ*, 8 भवेय *bhāveṭ*, 9 भवेय *bhāveṭ*, I. : भवे *bhāve*, 2 भवसे *bhārase*, 3 भवते *bhārate*, 4 भवावहे *bhāvāve*, 5 भवेथे *bhāveṭhe*, 6 भवेत *bhāveṭ*, 7 भवावहे *bhāvāveṭ*, 8 भवेथे *bhāveṭhe*, 9 भवते *bhārate* n Pf : वभूवे *babhūve* (see note †, page 246), 2 वभूवसे *babhūvase*, 3 वभूवते *babhūvate*, 4 वभूवपि *babhūvathā*, 5 वभूवपि *babhūvata*, 6 वभूवपि *babhūvāveṭhe*, 7 वभूवपि *babhūvāveṭ*, 8 वभूवपि or वभूव *babhūvathā* or *-ṭhe* (see § 105), 9 वभूवपि *babhūvate*, I A. : अभविषि *abhaviṣhi*, 2 अभविषा *abhaviṣhā*, 3 अभविषि *abhaviṣhi*, 4 अभविषि *abhaviṣhi*, 5 अभविषि *abhaviṣhi*, 6 अभविषि *abhaviṣhi*, 7 अभविषि *abhaviṣhi*, 8 अभविषि or वभूव *abhaviṣhi* or *-ṭhe*, 9 अभविषि *abhaviṣhi*, F भविषे *bhaviṣye* &c., C अभविषे *abhaviṣye* &c., P. F : भविताहे *bhavīśahe*, 2 भवितासे *bhavīśase*, 3 भविता *bhavīśa*, 4 भवितासे *bhavīśase*, 5 भवितासे *bhavīśase*, 6 भवितासे *bhavīśase*, 7 भवितासे *bhavīśase*, 8 भवितासे *bhavīśase*, 9 भवितासे *bhavīśase*, B : भविषीय *bhaviṣīya*, 2 भविषीय *bhaviṣīyā*, 3 भविषीय *bhaviṣīyā*, 4 भविषीय *bhaviṣīyā*, 5 भविषीय *bhaviṣīyā*, 6 भविषीय *bhaviṣīyā*, 7 भविषीय *bhaviṣīyā*, 8 भविषीय *bhaviṣīyā*, 9 भविषीय *bhaviṣīyā*, I A. : अभविषि or अभविषि *abhaviṣhi*, 2 अभविषा or अभविषा *abhaviṣhā*, 3 अभविषि *abhaviṣhi*, 4 अभविषि *abhaviṣhi*, 5 अभविषि *abhaviṣhi*, 6 अभविषि *abhaviṣhi*, 7 अभविषि *abhaviṣhi*, 8 अभविषि or वभूव *abhaviṣhi* or *-ṭhe*, 9 अभविषि *abhaviṣhi* n Part Pres भवमानः *bhavamānaś*, Perf. वभूवान् *babhūvānaś*, Fut भविष्यान् *bhaviṣyānaś*.

Passive P. 1 भूये *bhūye*, 2 भूयसे *bhūyase*, 3 भूयते *bhūyate*, 4 भूयानहे *bhūyāve*, 5 भूयेथे *bhūyēṭhe*, 6 भूयेत *bhūyēṭ*, 7 भूयानहे *bhūyāve*, 8 भूयानहे *bhūyāve*, 9 भूयानहे *bhūyāve*, I अभूये *abhūye* &c., O भूयेथे *bhūyēṭhe* &c., I भूये *bhūyate* &c. n Pf वभूये *babhūye* &c., like Ātmanepada, I A : अभविषि or अभविषि *abhaviṣhi*, 2 अभविषा or अभविषा *abhaviṣhā*, 3 अभविषि *abhaviṣhi*, 4 अभविषि *abhaviṣhi*, 5 अभविषि *abhaviṣhi*, 6 अभविषि *abhaviṣhi*, 7 अभविषि *abhaviṣhi*, 8 अभविषि or वभूव *abhaviṣhi* or *-ṭhe*, 9 अभविषि *abhaviṣhi* &c., like Ātmanepada, F भविषे or भविषे *bhaviṣye* &c., C अभविषे or अभविषे

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining न भूय भवते or *na bhūyam bhavate*, he obtains happiness (Śā. 1. 4. 13)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive

abhāṛishye &c., P F. भाविताहे or भाविताहे *bhāṛitahe* &c., B भाविपीय or भाविपीय *bhāṛishīya* &c. || Part Pres भूयमान *bhūyamanah*, Fut भाविष्यमाण *bhāṛishyamanah*, Past भूत *bhūtah*

Causative, Parasmaipada P भावयामि *bhavayami*, I जभावय *abhavayami*, O भावयेय *bhavayeyam*, I भावयानि *bhavayanī* || Pf भावयाचकार *bhavayanchakara*, II A जवीभय *abibhavam*, F भावयिष्यामि *bhavayishyami*, C जभावयिष्य *abhavayishyam*, P F भावयितास्ति *bhavayitāsmi*, B भाव्यास *bhavayāsam*

Causative, Ātmanepada P भावये *bhavaye*, I जभावये *abhavaye*, O भावयेय *bhavayeya*, I भावये *bhavayaī* || Pf भावयाचक्रे *bhavayanchakre*, II A जवीभवे *abibhāve*, F भावयिष्ये *bhavayishye*, C जभावयिष्ये *abhavayishye*, P F भावयिताहे *bhavayitāhe*, B भावयिपीय *bhavayishīya*

Causative, Passive P भाव्ये *bhāvye*, I जभाव्ये *abhavye*, O भाव्येय *bhavyeya*, I भाव्ये *bhavyaī* || Pf भावयाचक्रे, °बभूवे, °जासे, *bhavayanchakre*, *babhūve*, -ase, I A जभावयिषि *abhavayishi* or जभावयिषि *abhavishi*, F भावयिष्ये *bhavayishye* or भाविष्ये *bhavishye*, C जभावयिष्ये *abhavayishye* or जभावयिष्ये *abhavishye*, P F भावयिताहे *bhavayitāhe* or भाविताहे *bhavitahe*, B भावयिपीय *bhavayishīya* or भाविपीय *bhavishīya*

Desiderative, Parasmaipada P बुभूषामि *bubhūśhāmi*, I जबुभूष *abubhūsham*, O बुभूषेय *bubhūśheyam*, I बुभूषामि *bubhūśhāmi* || Pf बुभूषाचकार *bubhūśhāchakara*, I A जबुभूषिष *abubhūśhisham*, F बुभूषिष्यामि *bubhūśhishyami*, C जबुभूषिष्य *abubhūśhishyam*, P F बुभूषितास्ति *bubhūśhitāsmi*, B बुभूष्यास *bubhūśhyāsam*

Desiderative, Ātmanepada P बुभूषे *bubhūshe*, I जबुभूषे *abubhūshe*, O बुभूषेय *bubhūśheya*, I बुभूषे *bubhūshaī* || Pf बुभूषाचक्रे *bubhūśhāchakre*, I A 1 जबुभूषिषि *abubhūśhishi*, 2 जबुभूषिषा *abubhūśhishthā*, 3 जबुभूषिष *abubhūśhishtha*, F बुभूषिष्ये *bubhūśhishye*, C जबुभूषिष्ये *abubhūśhishye*, P F बुभूषिताहे *bubhūśhitāhe*, B बुभूषिपीय *bubhūśhishīya*

Desiderative, Passive P बुभूष्ये *bubhūshye*, I जबुभूष्ये *abubhūshye*, O बुभूष्येय *bubhūśhyeya*, I बुभूष्ये *bubhūshyaī* || Pf बुभूषाचक्रे *bubhūśhāchakre*, I A 1 जबुभूषिषि *abubhūśhishi*, 2 जबुभूषिषा *abubhūśhishthā*, 3 जबुभूषिष *abubhūśhishtha* (see § 406), F बुभूषिष्ये *bubhūśhishye*, C जबुभूषिष्ये *abubhūśhishye*, P F बुभूषिताहे *bubhūśhitāhe*, B बुभूषिपीय *bubhūśhishīya*

Intensive, Ātmanepada P 1 बोभूषे *lobhūye*, 2 बोभूष्ये *lobhūyase*, 3 बोभूषते *lobhūyate*, 4 बोभूषावहे *lobhūyāhe*, 5 बोभूष्ये *lobhūyeth*, 6 बोभूष्येते *lobhūyete*, 7 बोभूषामहे *lobhūyamahe*, 8 बोभूष्येते *lobhūyadhīte*, 9 बोभूषत बोभूष्यन्ते *lobhūyante*, I 1 जबोभूष्ये *abobhūye*, 2 जबोभूष्या *abobhūyathā*, 3 जबोभूषत *abobhūyata*, 4 जबोभूषावहि *abobhūyāhi*, 5 जबोभूष्या *abobhūyethā*, 6 जबोभूष्येता *abobhūyethā*, 7 जबोभूष्यामहि *abobhūyamahi*, 8 जबोभूष्या *abobhūyadhīam*, 9 जबोभूषत *abobhūyanta*, O बोभूष्येय *lobhūyeya* &c., I 1 बोभूष्ये *lobhūyāī*, 2 बोभूष्यन्ते *lobhūyānta*, 3 बोभूष्यता *lobhūyātām*, 4 बोभूषावहे *lobhūyāthāī*, 5 बोभूष्या *lobhūyethām*, 6 बोभूष्येता *lobhūyethām*, 7 बोभूष्यामहे *lobhūyamāthāī*, 8 बोभूष्या *lobhūyadhīam*, 9 बोभूष्यता *lobhūyāntām* ||

Pf. चोभूयाचके *abobhūyāchakre*, I A : चोभूयिषि *abobhūyishi*, 2 चोभूयिषाः *abobhūyishāḥ*, 3 चोभूयिष्य *abobhūyishya*, 4 चोभूयिष्यहि *abobhūyishyahi*, 5 चोभूयिष्यामि *abobhūyishāmī*, 6 चोभूयिष्यातां *abobhūyishātām*, 7 चोभूयिष्यहि *abobhūyishmahī*, 8 चोभूयिष्यं or ०ऽ *abobhūyishām* or *-dhām*, 9 चोभूयिष्यत *abobhūyishata*, F. चोभूयिष्ये *abobhūyishye*, C. चोभूयिष्ये *abobhūyishye*, P. F. चोभूयिताहे *abobhūyitāhe*, B. चोभूयिषीय *abobhūyishīya*.

Intensive, Parasmaipada. P. 1 चोभोति *abobhoti* or चोभोति *abobhoti*, 2 चोभोति *abobhoti* or चोभोति *abobhoti*, 3 चोभोति *abobhoti* or चोभोति *abobhoti*, 4 चोभूयः *abobhūyaḥ*, 5 चोभूयः *abobhūyaḥ*, 6 चोभूयः *abobhūyaḥ*, 7 चोभूयः *abobhūyaḥ*, 8 चोभूयः *abobhūyaḥ*, 9 चोभूयः *abobhūyaḥ*, I. 1 चोभोति *abobhoti*, 2 चोभोति *abobhoti* or चोभोति *abobhoti*, 3 चोभोति *abobhoti* or चोभोति *abobhoti*, 4 चोभोति *abobhoti*, 5 चोभोति *abobhoti*, 6 चोभोति *abobhoti*, 7 चोभोति *abobhoti*, 8 चोभोति *abobhoti*, 9 चोभोति *abobhoti*, O. चोभूयां *abobhūyām*, I. 1 चोभोति *abobhoti*, 2 चोभोति *abobhoti*, 3 चोभोति *abobhoti* or चोभोति *abobhoti*, 4 चोभोति *abobhoti*, 5 चोभोति *abobhoti*, 6 चोभोति *abobhoti*, 7 चोभोति *abobhoti*, 8 चोभोति *abobhoti*, 9 चोभोति *abobhoti*, II A. 1 चोभूयः *abobhūyaḥ*, 2 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 3 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 4 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 5 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 6 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 7 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 8 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, 9 चोभूयः *abobhūyaḥ* or चोभूयः *abobhūyaḥ*, (not चोभूयन् *abobhūyan*), I A : चोभोति *abobhoti*, 4 चोभोति *abobhoti*, 5 चोभोति *abobhoti*, 6 चोभोति *abobhoti*, 7 चोभोति *abobhoti*, 8 चोभोति *abobhoti*, 9 चोभोति *abobhoti*, F. चोभोति *abobhoti*, C. चोभोति *abobhoti*, P. F. चोभोति *abobhoti*, B. चोभोति *abobhoti*.

Note—Grammarians who allow the intensive without *या* to form an *Ātmanepada*, give the following forms Pres' चोभेते *abobhēte*, Imp' चोभेता *abobhēta*, Opt' चोभेता *abobhēta*, Imp' चोभेता *abobhēta*, Per Perf' चोभेताचके *abobhētachakre*, Aor' चोभेतिष्य *abobhētiṣya*, Fut' चोभेतिष्ये *abobhētiṣyete*, Concl' चोभेतिष्यत *abobhētiṣyata*, Per Fut' चोभेतिष्यत *abobhētiṣyata*, Ben' चोभेतिष्ये *abobhētiṣyete* (See Colebrooke, p. 194)

2 चिन्त *chint*, to think, (चिन्त)

The Anubandha ३६ shows that the participle in *तः* takes no intermediate *इ*.

P. चिन्तति *chintati*, I चिन्तन् *achintat*, O चिन्तेत् *chintet*, I. चिन्तन् *chintatu* II Pf 1 चिन्तेत् *chintet*, 2 चिन्तेत् *chintet*, 3 चिन्तेत् *chintet*, 4 चिन्तेत् *chintet*

* The first aorist is the usual form for intensives, but in *चिन्त* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *चिन्त* (Colebr p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

chuchitna, 5 विचिषत् *chuchitathuh*, 6 विचिषतु *chuchitathuh*, 7 विचिषित *chuchitama*, 8 विचिष *chuchita*, 9 विचिषु *chuchituh*, I A 1 सचेतिष *achetisham*, 2 सचेती *achetih*, 3 सचेतीत् *achetith*, 4 सचेतिष्य *achetishya*, 5 सचेतिष्य *achetishyam*, 6 सचेतिष्य *achetishyam*, 7 सचेतिष्य *achetishya*, 8 सचेतिष्य *achetishya*, 9 सचेतिष्य *achetishuh*, I चेतिष्यति *chetishyati*, C सचेतिष्यत् *achetishyat*, P F चेतिषा *chetith*, B चित्तात् *chityat* || Pt. चित् *chittah*, विचित्वात् *chichitvan*, Ger चेतित्वा *chetitva* or चितित्वा *chititi* i, चित् *-chitya*, Adj चेतित्व्य *chetitavyah*, चेतनीय *chetaniyah*, चेत्य *chetyah* || Pass चित्यते *chityate* Aor सचेति *acheti*, Caus चेतयति *chetayati*, Aor सचिषितत् *achichitath*, Des चिचेतिषति *chuchetishati* or *chuchitishati*, Int. चेषित्यते *chechityate*, चेचेति *checheti*

3 च्युत् *chyut*, to sprinkle, (च्युतिर)

Ti c Anubandha इर shows that the verb may take the first and second aorist

P च्योतिषि *chyotati*, I सच्योत *achyotat*, O च्योतेत् *chyotet*, I च्योतु *chyotatu* || Pf 1 चुच्योत *chuchyota*, 2 चुच्योतिष *chuchyotitha*, 3 चुच्युतिष *chuchyutitha*, I A 1 सच्योतिष *achyotisham*, 2 सच्योती *achyotih*, 3 सच्योतीत् *achyotith*, 9 सच्योतिषु *achyotishuh*, or II A 1 सच्युत *achyutam*, 2 सच्युत *achyutah*, 3 सच्युतत् *achyutat*, 9 सच्युतन् *achyutan*, F च्योतिषति *chyotishyati*, C सच्योतिषत् *achyotishyat*, P F च्योतिषा *chyotitha*, B च्युतात् *chyutat* || Pt च्युतिर *chyutirah* or *chyotirah*, चुच्युतान् *chuchyutān*, Ger च्योतिषत्वा *chyotithva* or *chyutithva*, Adj च्योतिष्य *chyotishyah* || Pass च्युत्यते *chyutyate*, Caus च्योतयति *chyotayati* Aor सच्युतन् *achuchyutat*, Des चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati* Int. चोच्युत्यते *chochyutyate*, चोच्योति *chochyotti*

4 च्युत् *chyut*, to flow, (च्युतिर)

P च्योतिषि *chyotati*, I सच्योत *achyotat*, O च्योतेत् *chyotet*, I च्योतु *chyotatu* || Pf 1 चुच्योत *chuchyota*, 9 चुच्युत *chuchyutuh*, I A 1 सच्योतिष *achyotisham*, 2 सच्योती *achyotih*, or II A 1 सच्युत *achyutam*, F च्योतिषति *chyotishyati*, C सच्योतिषत् *achyotishyat*, P F च्योतिषा *chyotitha*, B च्युतात् *chyutat* &c.

Note—This verb is sometimes written च्युत् *chut*

5 मण् *manth*, to shake

P मणति *manthati* || Pf 1 ममण *mamantha*, 2 ममणिष *mamanthitha*, 3 ममण *mamantha*, 7 ममणिष *mamanthitha*, 8 ममण्यु *mamanthathuh* (Pan 1 2 5) or, less correctly, ममण्यु *mamathathuh* (§ 328, 4) I A 1 ममणीत् *amanthith*, F मणिषति *manthishyati*, P F मणित्वा *manthithva*, B मण्यत् *manthyat* (§ 345 t) || Pt मणित् *manthitah*, ममण्यन् *mamanthyan*, Ger मणित्वा *manthithva* or मणित्वा *manthitva* : (Pan 1 2, 23, § 428), मण्य *manthya*, Adj मणित्व्य *manthitavyah*, मणनीय *manthanayah*, मण्य *manthya* || Pass मण्यते *manthyate*, Caus मणयति *manthayati*, Des ममणिषति *mamanthishati*, Int ममण्यते *mdmanthyate*, ममन्ति *mdmanthi* or ममणीति *mamanthithi*, Impf 3 ममामन *amdman*.

Note—Roots end ng m consonants preceded by a nasal lose the nasal before weakening (kif n i) terminat ons (Pan vi 4 24) but not roots written with Anul

of the reduplicated perfect in the dual and plural are weakening (*kt*), except after roots ending in double consonants (Pāp. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: *केचिदिति । प्रयोषीदपुष्पिकारादयः । तथा च प्रयोषीदपुष्पायुक् । संयोगाद्दि किदा । ररन्तुः ररन्तरिति ॥* Roots, however, which thus drop the penultimate nasal in the perfect, need not take *re* instead of reduplication: *स्त्रोषिनो नेति केचित् ममचतुः ।* Prakya-Kaumudi, p. 7 b

Native grammarians admit a verb *मथति mathati* (*math*), and another *मथ्नाति mathnāti*, which supply a variety of verbal derivatives

6. कुंप् *kunth*, to strike, (कुपि)

Roots marked in the Dhātupāṭha by technical final *ṛ* keep their penultimate nasal throughout.

This root can take no Guna, on account of its final conjunct consonant.

P. कुंपति *kunthati*, I. अकुंपत् *akunthāt*, O. कुंपेत् *kunthet*, I. कुंपन्तु *kunthantu* n Pf. 1. चुकुंप *chukuntha*, 2. चुकुंपिष *chukunthiṣa*, 3. चुकुंपुः *chukunthuh*, I A. अकुंपीत् *akunthī*, 9. अकुंपिषुः *akunthiṣuh*, F. कुंपिष्यति *kunthiṣyati*, P. F. कुंपिता *kunthitā*, B. कुंप्यात् *kunthyāt*, (प्रनिकुंप्यात् *pranikunthyāt*, § 99, not with lingual *ṣ* n, as Carey gives it) n Pt. कुंपितः *kunthitah*, चुकुंप्यान् *chukunthyān*, Ger. कुंपित्वा *kunthitvā*, कृप्य *-kunthya*, Adj. कुंपितव्यः *kunthitavyah* n Pass. कुंप्यते *kunthyate*, Caus. कुंपयति *kunthayati*, Des. चुकुंपयति *chukunthayati*, Int. चोकुंप्यते *chokunthyate*, चोकुंपति *chokuntli*.

7. सिप् *siddh*, to go (सिध्), and सिप् *siddh*, to command (सिप्).

P. सेपति *sedhati* (निसेपति *nisedhati* *), I. असेपत् *asedhāt* n Pf. 1. सिषेप *sishedha*, 2. सिषेपिष *sishedhiṣa*, 3. सिषिपुः *sishidhuh*, I A. असेपीत् *asedhī*, F. सेपिष्यति *sedhiṣyati*, P. F. सेपिता *sedhitā*, B. सिष्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical *ṛ* (सिप् *siddh*), and hence the intermediate *ṛ* may be omitted. Thus Pf. 2. सिषेपिष *sishedhiṣa* or सिषेष्ट *sisheddhiṣa*, 4. सिषिपिष *sishidhiṣa* or सिषिष *sishidhiṣa* &c., F. सेपिष्यति *sedhiṣyati* or सेष्टयति *sedhyati*, P. F. सेपिता *sedhitā* or सेष्ट *seddhā*, I A. असेपीत् *asedhī* (as before), or 1. असेत् *asaitam*, 2. असेत्सी *asaitsih*, 3. असेत्सीत् *asaitsih*, 4. असेत्स *asaitsa*, 5. असेत् *asaidham*, 6. असेत्स *asaidham*, 7. असेत्स *asaitsa*, 8. असेत् *asaidha*, 9. असेत्सुः *asaitruh* n Pt. सिष्टः *siddhah*, Ger. सेपित्वा *sedhitvā* or सिष्ट्वा *siddhivā*, ऋषिष्य *-sidhya*, Adj. सेपितव्यः *sedhitavyah* or सेष्टव्यः *seddhavyah* n Pass. सिष्यते *sidhyate*, Caus. सेपयति *sedhayati*, Des. सिषेपयति *sishedhayati* or सिषितयति *sishitayati* (§ 103), Int. सेपयते *sedhayate*, सेषेष्ट *sesheddhī*.

* The change of *ṣ* into *ṣh* is forbidden by Pāṇini VIII. 3, 113, when *सिप्* *siddh* means to go. It is admitted by the Śā. The Anubandha *ṣh* is sometimes added to *सिप्* *siddh*, to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate *ṛ* is optional in the gerund, and forbidden in the past participle (§ 337, II 5). The forms without intermediate *ṛ* belong properly only to *सिप्* *siddh*, to command. This verb must change its initial *ṣ* after prepositions. निसेपति *nisedhati*.

8. खद् *khad*, to be steady, to kill, to eat.

P. गदति *khadati* = Pf. 1. चखाद् *chakhāda*, 2. चखादिष्य *chakhadīṣha*, 3. चखाद् *chakhāda*, 4. चखादिष्य *chakhadīṣha*, 5. चखादधुः *chakhadadhuh*, 6. चखादधुः *chakhadadhuh*, 7. चखादिष्य *chakhadīṣha*, 8. चखाद् *chakhāda*, 9. चखादुः *chakhādūh*, I A. चखादीन् or चखादीन् *akhādīn* (Pān. vii. 2, 7; § 348), F. गदिष्यति *khadīṣhyati*, P. F. गदिता *khaditā*, B. गद्यात् *khadyāt* = Pt. गदिहः *khadīṣah*, चखाद्गद् *chakhadrin*, Ger. गदिता *khaditvā*, गद्य - *khadya*, Adj. गदिष्यः *khadīṣyah* = Pass. गद्यते *khadyate*, Caus. गद्ययति *khadyayati*, Des. चिगदिष्यति *chikhadīṣkati*, Int. चामद्यते *chakhadyate*, चागति *chakhāti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रणिगदति *pranigadati*), I. जगद् *agadat* (प्रजगद् *pranyagadat*), O. गदतु *gadet*, I. गदतु *gadatu* = Pf. 1. जगाद् *jagāda*, 2. जगदिष्य *jagadīṣha*, 3. जगदुः *jagādūh*, I A. जगादीन् or जगादीन् *agādīn* (Pān. vii. 2, 7; § 348), F. गदिष्यति *gadīṣhyati*, C. जगदिष्य *agadīṣhyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* = Caus. गद्ययति *gidayati*, Des. जिगदिष्यति *jigadīṣhati*, Int. जागद्यते *jigadyate*, जागति *jigati*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* = Pf. 1. रराद् *rarāda*, 2. रदिष्य *redīṣha*, 3. रेदुः *redūh*, I A. ररादीन् or ररादीन् *arādīn* (§ 348).

11. नद् *nad*, to hum, (रद.)

P. नदति *nadati* (प्रनदति *pranadati*, प्रनिनदति *praninadati*) = Pf. 1. ननाद् *nanāda*, 2. नेदिष्य *nedīṣha*, 3. नेदुः *nedūh*, I A. ननादीन् or ननादीन् *anādīn*.

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति *ardati*, I. आर्दद् *ardat* = Pf. 1. आनर्द् *anārda*, 2. आनर्दिष्य *anardīṣha*, 3. आनर्दुः *anardūh*, I A. आर्दीन् *ardīn*, F. अर्दिष्यति *ardīṣhyati* = Pt. अर्दिहः *ardīṣah*, not आर्दिहः *ardīṣah*, see also p. 167 = Caus. अर्दयति *ardayati*, आर्दद् *ardat*, Des. अर्दिष्यति *ardīṣhyati*.

15 निक्ष् *nikṣh*, to kiss, (चिद्य)

P निक्षति *nikṣhati* (प्रणिक्षति *pranikṣhati*, not प्रनिक्षति *pranikṣhati*, § 98, 8, 2) ||
 Pf निनिक्ष् *nnikṣha*, I A अनिक्षते *anikṣhāt*, F निक्षिष्यति *nikṣhiṣhyati*, P F
 निक्षिता *nikṣhita*, H निक्ष्यात् *nikṣhyat*

16 उक्ख् *ukkh*, to go

P ओक्षति *okṣhati* (प्रोक्षति *prokṣhati*, § 43), I ओक्षत *aukṣhat* || Pf १ उवोक्ख *uokkha*
 (§ 314), २ उवोक्खि *uokkhitha*, ३ उवोक्ख *uokkha*, ७ ऊक्खि *ūkkhuma*, I A ओक्षीत्
aukṣhāt, F ओक्षिष्यति *okṣhiṣhyati*, C ओक्षिष्यत *aukṣhiṣhyat*, P F ओक्षिता *okṣhita*,
 B उक्ख्यात् *ukhyat* || Pass उक्ख्यते *ukhyate*, Caus ओक्षयति *okṣhayati*, Des ओक्षिष्यति
okṣhiṣhyati

17 अच *anch*, to go, to worship, (अचु and अचि)

The Anubandha उ of अचु *anchu* allows the opt on of intermed ate इ in the gerund अचिता
anchita or अचि *achit* and its nasal remains except before weakening forms (see month
 No 5) but the Anubandha इ of अचि *achi* requires the nasal throughout (Dhātupāṭha 7 6)

P अचति *anchati* || Pf १ आचत *anancha* (§ 313) २ आचु *ananchu* (but see
 No 5, note), I A आचीत् *añchāt*, F अचिष्यति *anchiṣhyati*, C अचिष्यत *anchiṣhyat*,
 P F अचिता *anchita*, B आच्यात् *achyat* (may he worship), अच्यात् *achyat* (may
 he go), § 345†

Pass अच्यते *achyate* and अच्यते *anchyate*, Caus अचयति *anchayati*, Des
 अचिष्यति *anchiṣhyati*

Distinguish between अचित *anchitah* worshipped Ger अचिता *a chitah* having
 worshipped and अक्ष *akṣah* moved (Pāṇ vii 2 53 vi 4 30), अच *ach* never seems
 to lose its nasal when it means to honour Pass अच्यते *anchyate* he is honoured अच्यते
achyate he is moved The two roots however are not always kept distinct

18 आच्छ् *anchh*, to stretch (आचि)

P आच्छति *anchhati* || Pf आनाच्छ *anañchha* or आच्छ *anchha* (§ 313), I A आच्छीत्
añchāt, F आच्छिष्यति *añchiṣhyati* || Caus आच्छयति *anchhayati*, Des आच्छिष्यति
añchiṣhyati

19 मुच् *mruch*, to go, (मुचु)

• मोचति *mrochati* || This and other verbs enumerated § 367 take optionally
 the first or second aorist, मचोचत् *amrochāt* or ममुचत् *amruchat* || Pt मुक्क *mruk-*
taḥ, Perf ममुचान् *mumruchan*, Ger मुचिता *mruchitva* or मुक्ता *mruktva*

20 हृच्छ् *hurchh*, to be crooked, (हृच्छे)

P हृच्छति *hurchhati* (§ 143) || Pf जुहृच्छे *juhurchha*, I A अहृच्छीत् *ahurch-*
chāt || Pt हृच्छित *hurchchitah* or हृच्छे *hurchha* (§ 431, 2)

21 वज् *vaj*, to go

P वजति *vajati* || Pf १ ववाज *vvajya*, २ ववजिष *vvajitha* (§ 328), I A ववा
 जीत् *avajāt*, F वजिष्यति *vajishyati*

22. *अथ एष, तं गच्छ.*

P. मज्जति *vrajati* ॥ Pt. १. पद्मान् *īśārāja*, २. पद्मनिष *īśarajitha*, I A. पद्मान्नीत् *īśarjī* (§ 348*) ॥ Pt. मज्जितः *vrajatā* ॥ Caus. पद्मवति *vrajayati*, Des. विपद्मवति *īśarajshati*, Int. पद्मव्यते *īśarajyate*, पद्मविक्रि *īśarakti*.

23 अज् *aj*, to go, to throw.

P. चञ्जति *ajati*, I. चञ्जत् *ajāt* ॥ यी *ī* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pan II. 4, 56, v.) this substitution is optional, i. e. both चञ् *aj* and यी *ī* may be used ॥ Pf. १. विषाय *viśāya*, २ विषेय *viśēya* or विदिविष *viśayitha* (§ 335, 3), [आनिष *ajitha*], ३ विषाय *viśāya*, ४ विषिय *viśyita* (§ 334), [आनिष *ajita*], ५ विष्यपुः *viśyathuh*, ६ विष्यतुः *viśyatuh*, ७ विष्यिष *viśyīṣa* [आनिष *ajīṣa*], ८ विष्य *viśya*, ९ विष्युः *viśyuh*, I A अविषेत् *avīṣēti* [आनोत् *ājīti*], १ अविषुः *avīṣuh*, F. वेष्यति *veśhyati* (§ 332, 3), C. अवेष्यत् *avēśhyat*, P. F. वेत्ता *vetā*, B. वीषात् *viśāt* [F. अविष्यति *avīṣhyati*, C. आनिष्यत् *ajīṣhyat*, P. F. अजिता *ajitā*] ॥ Pt. वीत्ता *viśtā* [अजितः *ajitah*], Perf. विषीषान् *viśīṣān* [आजिषान् *ājīṣān*], Ger. वीत्ता *viśtā* [अजित्ता *ajitā*], ष्वीप-*viśya*, Adj. वेत्तव्यः *vetavyah* [अजितव्यः *ajitavyah*], पयनीयः *payanyah*, वेपः *vepah* ॥ Pass. वीष्यते *viśyate*, Caus. वाययति *vāyayati*, Des. विषीषति *viśīṣati* [अजिनिषति *ajiniṣati*]. Int. वेदीषते *veḍīyate*, येदीति *veḍīti*.

24. **ཁྱ་མེད་** *kshe*, to wane.

P. दधति *kshayati* ॥ Pf १ विद्याय *chikshāya*, २ पितृये *chikshetha* or विद्यायिष *chikshayitha*, ३ विद्यायु *chikshayubh*, I Δ सद्योपि *akshashiti*, F. दधति *ksheshyati*, B. दधीमात् *kshidyāt* (§ 390) ॥ Pt दधतः *kshatāh* or दधीः *kshināh*, Caus दधयति *kshayayati*, Dcs. विद्यायति *chikshishati*, Int वेद्योयेते *chekshyate*, वेद्येति *cheksheti*. The Caus दधयति *kshayayati* is better referred to दधि *kshai* (§ 462, II. 23).

25 कट् *kaf*, to rain, to encompass, (कटे)

The Anubandha ए prevents the lengthening of the vowel in the monst

P. कटति *kataṭi* n Pf. चकाट *chakāṭa*, I A. अकटोह *akaṭiḥ* (no Vriddhi, § 348†)

26. गृह्ण *gruh*, to protect, (गृह्ण)

The verbs गुप्त *guy*, to guard, धूप *dhip* to warm, विद् *vakh*, to go, पण *pan*, to traffic, पन् *pan*, to praise, take शाय *dya* in the special tenses, and take it optionally in the rest (Pan iii 1, 28, 31)

P. गोपायति *gopāyati*, I जगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायतु *gopāyatu* ॥ Pf गोपायचकार *gopāyamchakāra* (§ 325, 3) or जुगोप *jugopa*, I A. जगोपायीत् *agopāyī*, जगोपीत् *agopī* or जगोपीत् *agacipsī* (§ 337, I. 2), 6. जगोप्तं *agaciptam*, F. गोपायिष्यति *gopāyishyati*, गोपिष्यति *gopishyati*, or गोप्स्यति *gopsyati*, P. F. गोपायिष्यात् *gopāyishā*, गोपिष्यात् *gopishā*, or गोप्ता *goptā*, B. गोपाय्यात् *gopāyishā* or गुप्यात् *gupyā* ॥ Pt गोपायितः *gopāyitah* or गुप्तः *guptah*, Ger. गोपायित्वा *gopāyitvā*, गोपित्वा *gopitvā*, or गुप्त्वा *guptvā*, Adj गोपायितव्यः *gopāyitavyah*, गोपितव्यः *gopitavyah*,

or गोष्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोषययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सिषति *jugupishati*, जुगोप्सिषति *jugopishati*, or जुगोपाप्सिषति *jugopāpishati*, Int. जुगुप्सते *jugupyate*, जुगोप्ति *jugopiti*.

27. धृप् *dhāp*, to warm.

P. धृषयति *dhāpyati* ॥ Pf. धृषीषकर *dhāpayānchakāra* or दुधृष *dudhāpa* (no Guna, because the vowel is long), I A. धृषयामीन् *adhāpyāmi* or अधृषीन् *adhāpī*.

28. तप् *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. १. तताप *talāpa*, २ तताप *talaptha* or तेषिप *tepiṣṭha* (§ 335, 3), ३ तताप *talāpa*, I A. १ तताप् *atāpsam*, २ तताप्तिः *atāpsih*, ३ तताप्तीन् *atāpsī*, ६ तताप्ती *atāptī* (§ 351), F. तपयति *tapyati*, P. F. तपा *tapā*, B तपात् *tapyāt* ॥ Pt. तपः *tapah*, तेषिपान् *tepiṣṭān*, Ger. तप्ता *taptiā*, Adj तपयः *taparyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्सति *titapsati*, Int. तातप्सते *tātapyate*, तातप्ति *tātapī*.

Note—With certain prepositions तप् *tap* takes the *Ātmanepada* (Pān 1 3, 27), उन्नयते *uttapate*, धितयते *utapate*, it shines. It has an active sense in the passive (i e Div. *Ātm*), if it refers to तपः *tapah*, austere devotion, तप्यते तपसापमः *tapyate tapasāpam*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor चतप्त *atapta*, चान्द्रातप्त पापेन कर्मणा *caṇḍrātapta pāpēna karmṇā*, he was distressed by a sinful act (Colebr).

29. चम् *cham*, to eat, (चम्.)

The following verbs lengthen their vowel in the special tenses (Pān VII 3, 75, 76) चम् *cham*, if preceded by चा *ā*, to rinse, चाचामि *āchāmī*, शिष्य *shikṣe*, to spit, शीरति *shīrati* (see No 35), क्रम् *kram*, to stride, क्रामति *krāmati* (see No 30), क्लम् *klam*, to tire, क्लमति *klamati*, गुह्य *guh*, to hide, गुह्यति *guhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guna, when a vowel follows (Pān VI 4, 89)

P. चमति *chamati*, but after the prep चा *ā*, चाचामि *āchāmī* ॥ Pf. १ चचाम *chachāma*, चचामिष *chachamīṣa* or चेचमिष *chechamīṣa* &c, I A. चचामीन् *achāmī* (§ 348*) ॥ Pt. चान्तः *chāntah*, Ger. चान्ता *chāntā* or चमिता *chamitā*, Adj चमितयः *chamitaryah*, चाम्यः *chāmyah* (Pān. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

30. क्रम् *kram*, to stride, (क्रम्.)

क्रम् *kram*, to stride, क्षम् *śram*, to shun, भ्रम् *bhram*, to shun, भ्रम् *bhram*, to roam, क्लम् *klam*, to fail, द्रम् *dra*, to tremble, रुद्र *rud*, to cut, लम् *lash*, to devour, may take य *ya* in the special tenses. Hence क्रामयति *krāmayati* or क्षमति *śramati* (Pān III 1, 70)

P. क्रामति *krāmati* or क्रामयति *krāmayati*, I. चक्रामत् *akrāmāt* or चक्राम्यत् *akrāmyāt* ॥ Pf. चक्राम *chakrāma*, I A. चक्रामीन् *akrāmī* (§ 348*), F. क्रमिषति *kramishati*, P. F. क्रमिता *kramitā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*hit*) of the Parasmaipada (Pāp. VII 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Ātm.; Fut. क्रम्यते *kramyate*, P. F. क्रंता *krantā*, Aor. अक्रांस्त *akrañsta*; but some grammarians admit intermediate इ i.

Pt. क्रंतः *krāntaḥ*, Perf. चक्रन्वान् *chakravān*, Ger. क्रांत्वा *krāntvā* or क्रमिन्त्वा *kramiñtvā* (§ 429), Adj. क्रमिन्त्वः *kramiñtvah* ॥ Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep also क्रमयति *kramayati*), Des. चक्रमिषति *chakramiṣati* or चक्रमते *chakramate*, Int. चंक्रम्यते *chanक्रम्यate*, चंक्रंति *chanक्रमंति*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्रम्यति *kramyati*. It is not one of the eight Sam verbs (Pāṇ १११ ३, 74), and in Pāṇ १११ ३, 76, *kram* is no longer valid. The Prāsāda gives क्रम्यति *kramyati*, but adds, स्वमते तु इत्यपि दीपः क्रम्यतीति । The Śārasvatī decides for क्रम्यति *kramyati*, giving the general rule (II १, 145) शमादीनां दीपों भवति यकोरे परे । and enumerating as शमादि, शम् दम् चम् धम् यम् क्रम् न्दम्.

31. यम् *yam*, to stop.

The roots यम् *yam*, to go, यम् *yam*, to cease, and इष् *iṣh*, to wish, substitute च्छ *cichha* for their final in the special tenses (Pāṇ १११ ३, 77).

P. यच्छति *yachchhati*, I यच्छत् *ayachchhat* ॥ Pf १ ययाम् *yayāma*, २ ययंथ ययान्था or येमिथ येमिथा, १ येमुः *yemuh*, I A. ययसीत् *ayamasit* (§ 359), F. ययसिथि *yayasyathi*, P. F. ययंता *yayāntā*, B यय्यात् *yayyāt* ॥ Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, ययम् *-yayma* or ययम् *-yayma*, Adj. ययन्त्वः *yayāñtvah*, ययम् *yaymaḥ* (निधायः *niyāyāḥ*) ॥ Pass. यय्यते *yayyate*, Caus. यययति *yayayati*, II A. यययन्त् *yayayant*, Des. यययसिथि *yayayasyathi*, Int. ययय्यते *yayayyate* or यययंति *yayayanti*.

Note—यम् *yam* may be used in the Ātm. with the prep सा ६, if it is either intransitive, सायच्छते तरुः *ayachchhate taruḥ*, the tree spreads, or governs as its object a member of the agent's body, सायच्छते पाणिः *ayachchhate pāṇiḥ*, he puts forth his hand. Likewise with the prep सा ६, सं *sa*, यद् *ud*, if it is used reflectively; संयच्छते मीदीन् *samyachchhate mīdīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to expose, रामः सीतामुपापन्नं *rāmaḥ sītām upāyamanta*, Rāma married Sītā. Here the Aor. may also be उपायत् *upāyata*. Like उदायत् *udāyata*, he divulged another's faults (§ 356).

32. नम् *nam*, to bow, (यम्)

P. नमति *namati* ॥ Pf १ ननान् *nanāma*, २ ननंथ ननान्था or नेमिथ नेमिथा, १ नेमुः *nemuh*, I A. ननसीत् *anamasi* (§ 359), F. ननसिथि *namasyathi*, P. F. ननंता *nanāntā*, B नन्यात् *namyāt* &c., like यम् *yam*.

Note—नम् *nam* may be conjugated in the Ātmanepada (Pāṇ १११ १, 89).

The Anubandha अ ५ is given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गन्)

P. गच्छति *gachchhati* ॥ Pf १ जगाम *jagāma*, २ जगमिथ जगामिथा or जगंथ जगान्था, ३ जगान् *jagāma*, ४ जगमिथ जगमिथा (§ 328, 3), ५ जगम्युः *jagamyuh* &c., II A. जगमत् *agamat* (§ 367), F. गगमिथि *gamasyathi* (§ 338, 2), P. F. गगंता *ganāntā*, B गग्यात् *gamyāt* ॥ Pt. गतः *gataḥ*, Perf. गमिवान् *gamivān* or गगन्वान् *gaganvān*, Ger. गत्वा *gatvā*, गम्यम् *-gama* or गतम् *-gata*, Adj. गतन्त्वः *ganāñtvah*, गम्यः *gamaḥ* ॥

Pass गम्यते *gamya-te*, Caus गमयति *gamayati*, Aor सगोमत *agamāt*, Des विगमिषति *jigamishati*, Int जगम्यते *jaḡgamyate* or जगति *jaḡgati*

Note—With prep स *sa* it follows the Âtm, if intransitive. The Caus too with the prep सा *śa* may follow the Âtm if it means to have patience. आगमयस्व तावत् *āgamayāsva* wait a little. In the Âtm the final म् *m* may be dropped in the Aor and Ben: समगत *samagata* or समगस्त *samoga sta* सगसीष्ट *sa gashīṣṭa* or सगसीष्ट *samgashīṣṭa* (See § 355.)

34 फल् *phul*, to burst, (प्रिफला)

P फलति *phalati* ∥ Pf १ पफल *paphala*, २ फेलिष *phelitha* (§ 336, II 2), ३ पफाल *paphala*, ४ फेलिष *phelitha*, I A फफालीत् *aphalīt* (§ 348*), P फलिष्यति *phaliṣhyati* ∥ Pt फुल *phullā* (Pan VIII 2, 55), Ger फलिष्या *phaliṣya* ∥ Pass फल्यते *phalyate*, Caus फालयति *phalayati*, Aor सपोफलत् *apīphalat*, Des विफलिषति *viphalishati*, Int पफुल्यते *pamphulyate*, पफुलिष्यति *pamphulīṣyati* (Pan VII 4 87-89)

35 शिष् *shīṣ*, to spit (चिषु)

P शीषति *shīṣati* ∥ PF तिषेय *tishtheta* or तिषेय *tishtheta*, I A शीषेयीत् *ashīṣheta*, F शीषिष्यति *shīṣhishyati* ∥ Pt शिष् *shīṣ* ∥ Pass शीष्यते *shīṣyate* (§ 143), Caus शीषयति *shīṣhayati*, Des तिषिषिषति *tishṣhishati* or तिषिष्यति *tishṣhishyati* (Pan VII 2, 49), Int तिषीष्यते *tishṣhishyate*. No Intensive Parasmañjinda

Vowel lengthened in special tenses (see No 29) Int at sib font unchanged *le* (§ 103)

36 जि *ji*, to excel

P जयति *jayati* ∥ Pf १ जिगाय *jigāya*, २ जिगेय *jigetha* or जिगयिष *jigayitha*, ३ जिगाय *jigāya*, ४ जिगिष *jigyitha*, ५ जिगयिष *jigyitha*, ६ जिगयिष *jigyitha*, ७ जिगयिष *jigyitha*, ८ जिगयिष *jigyitha*, ९ जिगयिष *jigyitha*, I A जीयेयीत् *ajayishīṣ* (§ 350), P जेयति *jeshyati*, P F जेत *jeta*, B जीयति *jyati* ∥ Pt जित *jita*, Perf जिगिषात् *jigīṣa*, Ger जित्वा *jitva*, Adj जेतव्य *jetyah*, जयनीय *jayaniyah*, जेय *jeyah*, and जय *jayyah* (§ 456, 2), जिग *jityah* only with हलि *halī* (Pan III 1, 117) ∥ Pass जीयते *jyate*, Aor जीयति *jyati*, Caus जीययति *jāyayati*, Aor जीययति *jāyayati*, Des जीयिषति *jigishati*, Int जीयते *jyiyate*, जेजेति *jeyeti*. It follows the Âtmanepada with the prepositions परा *para* and वि *vi*

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jya* to wither (जिनति *jinati*) although the rule of Pan might seem to comprehend that root after it has taken *Samprasuraṇa*. ज्या *jya* forms its reduplicated perfect जिज्यी *jijya*

37 अक्ष *akṣh*, to obtain, (चक्षुः)

अक्ष *akṣh* follows also the Sa class अक्षयति *akṣhayati* &c

P अक्षति *akṣhati* ∥ Pf १ आनक्ष *anākṣha*, २ आनक्षिष *anākṣhitha* or आनक्ष *anākṣha*, ३ आनक्ष *anākṣha*, ४ आनक्षिष *anākṣhitha* or आनक्ष *anākṣha*, ५ आनक्षिष *anākṣhitha*, ६ आनक्षिष *anākṣhitha*, ७ आनक्षिष *anākṣhitha* or आनक्ष *anākṣha*, ८ आनक्ष *anākṣha*, ९ आनक्ष *anākṣha*, I A आक्षिष *akṣhisham* or आक्ष *akṣham*,

2 आक्षीः *ākshīh*, 3 आक्षीत् *ākshīt*, 4 आक्षिष्य *ākshishya* or आक्ष *āksha*, 5 आक्षिष्य *ākshishyam* or आक्ष *āksham*, 6 आक्षिष्या *ākshishyam* or आक्षी *ākshīam*, 7 आक्षिष्य *ākshishma* or आक्ष *ākshma*, 8 आक्षिष्या *ākshishya* or आक्ष *āksha*, 9 आक्षिष्युः *ākshishuh* or आक्षुः *ākshuh*, F. अक्षिष्यति *akshishyati* or अक्ष्यति *akshyati*, P. F. अक्षिता *akshitā* or अक्ष *akshā* || Pt. अक्षः *akshah*, Ger. अक्ष्य *akshya* or अक्षिता *akshitā* || Pass. अक्ष्यते *akshyate*, Caus. अक्षयति *akshayati*, Aor. अक्षिष्यत् *ākshishat*, Des. अक्षिष्यति *ākshishati* (§ 476).

तद्य् *taksh*, to hew, follows अक्ष *aksh* throughout, also in the optional forms of the Su class

38. कृप् *krish*, to drag along, to furrow.

P. कर्षति *karshati* || Pf. 1 चर्षे *chakarsha*, 2 चर्षिष्य *chakarshitha*, 3 चर्षे *chakarsha*, 4 चर्षिष्य *chakarshitha* (§ 335, 3), I A 1 अर्क्षी *akārksam*, 2 अर्क्षीः *akārksīh*, 3 अर्क्षीत् *akārksīt*, 4 अर्क्षी *akārksya*, 5 अर्क्षी *akarsham*, 6 अर्क्षी *akarshām*, 7 अर्क्षी *akarshma*, 8 अर्क्षी *akarshya*, 9 अर्क्षुः *akārksuh*, or अर्क्ष *akārksam* &c, or I A 4 अर्क्ष्य *akrīksam* &c. If used in the Ātmanepada, the two forms would be,

IA 2 1 अर्क्ष्य *akrīkshā*, 2 अर्क्ष्य *akrīkshāh*, 3 अर्क्ष्य *akrīkshā*,
IA 4 1 Id 2 अर्क्ष्य *akrīkshāthah*, 3 अर्क्ष्य *akrīkshāthā*,
IA 2 4 अर्क्ष्यहि *akrīkshāhi*, 5 अर्क्ष्याप्य *akrīkshāthām*, 6 अर्क्ष्यात् *akrīkshādām*,
IA 4 4 अर्क्ष्याप्यहि *akrīkshāthāhi*, 5 id. 6 id
IA 2 7 अर्क्ष्यहि *akrīkshamahi*, 8 अर्क्ष्य *akrīksham*, 9 अर्क्ष्य *akrīkshāthā*,
IA 4 7 अर्क्ष्याप्यहि *akrīkshāmahi*, 8 अर्क्ष्याप्य *akrīkshādām*, 9 अर्क्ष्याप्य *akrīkshāthā*

F. कर्षति *krakshyati* or कर्ष्यति *karkshyati*, P F कर्ष *krashya* or कर्ष *karshā* || Pt. कृप् *krishat*, Ger. कृप् *krishat* || Pass. कृष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचर्षत् *achakarshat* or अचर्षिष्यत् *achakarshat*, Des. चर्षयति *chakrīkshati*, Int. चरीकृष्यते *charīkrishyate*, चरीकृष्य *charīkarshī* or चरीकृष्य *charīkrashī*

The peculiar Guṇa and Viddha of अृ, viz. रृ and री, instead of अृ and अृ, take place necessarily in मृन् *my*, to emit, and दृग् *drif* to see (Pan vi 1, 68). अृ *arashat*, दृष्ट *drashat*, अृषीत् *arashīt*, and अृषीत् *arashīt* optionally in verbs with penultimate अृ, which reject intermediate इ (Pan vi 1, 59). दृप् *trip*, to rejoice, त्रप् *trapd* or त्रप् *trapd*, Aor. अत्रप् *atrapst*, अत्रप् *atrapst* or अत्रप् *atrapst*

39. रुप् *rush*, to kill

P. रोषति *roshati* || Pf. 1 रुषे *rurosha*, 2 रुषिष्य *ruroshitha*, 3 रुषुः *ruru-shuh*, I A अरोषीत् *aroshīt*, F. रोषिष्यति *roshishyati*, P F रोष *roshā* or रोषिता *roshitā* (§ 337, II 1)

40. उष् *ush*, to burn

P. ओषति *oshati*, I ओषत् *ushat* || Pf. 1 ओषाचकार *oshāmchakira* or ओष *usha* (§ 326), 2 ओषिष्य *ushitha*, 3 ओष *usha*, 4 ओषिष्य *ushya* &c, I A ओषीत् *ushīt*, F. ओषिष्यति *oshishyati*, P F ओषिता *oshitā*, B. उष् *ushyut* || Pt. उषित *ushitah* or ओषित *oshitah* (§ 425) || Des. ओषिष्यति *oshishyati*

41 मिह *mih*, to sprinkle

P मेहति *mehati* ॥ Pf १ विमेह *mimeha*, २ विमेहिय *mimehiya*, 1A अनिद्यत् *amkshat* (३ 360), F मेहयति *mekshyati*, P F मेधा *medha* ॥ Pt मोढ *mīdha*, Perf मोढात् *mīdha* (निमिद्धान् *mimīdhan*), Ger मीढा *mīdhā* ॥ Caus मेहयति *mehayati*, अनिमिहत् *animishat*, Des निमिद्यति *mimikshati*, Int मेमेह्यते *memehyate*, मेमेदि *memedhi*, (निमिदि *memidhi*, Westerg.)

42 दह *dah*, to burn

P दहति *dahati* ॥ Pt १ ददाह *dadāha*, २ देहिप *dehitā* or दग्ध *dagdha*, F पक्षति *dhakshyati* (§ 118), P F दग्धा *dagdha*, B दग्धा *dahyat*, 1 A १ अधाक्ष *adhāksham*, २ अधाक्षी *adhakakshī*, ३ अधाक्षीत् *adhakakshī*, ४ अधाक्ष *adhakaksha*, ५ अदग्ध *adigdham*, ६ अदग्धा *adagdham*, ७ अधाक्ष *adhakakshma*, ८ अदग्ध *adugdha*, ९ अधाक्ष *adhakakshuh* (see p 185) ॥ Pt दग्ध *dagdha* ॥ Caus दाहयति *dahayati*, Aor अदीदहत् *adidahat*, Des दिदधति *didhakshati*, Int ददधते *dandahyate* ददग्ध *dandagdha*.

43 ग्लि *glai*, to droop, also म्लि *mlai*, to fade

P ग्लायति *glayati*, O ग्लायेत् *glayet* ॥ Pf १ गलौ *glau* (§ 329), २ गलित्वा *jaglitka* or गल्लाप *jaglitka*, ३ गलौ *jaglau*, ४ गलित्वा *jaglitva*, ५ गलत्तु *jaglitkuk*, ६ गलत्तु *jaglituk*, ७ गलित्वा *jaglitva*, ८ गलत्वा *jagla*, ९ गलु *jagluh*, I A₁ १ गलामिन् *aglismam* (§ 357), २ गलामिन् *aglisth*, ३ गलामिन् *aglisth*, ४ गलामिन् *aglisth*, ५ गलामिन् *aglisth*, ६ गलामिन् *aglisth*, ७ गलामिन् *aglisth*, ८ गलामिन् *aglisth*, ९ गलामिन् *aglisth*, F ग्लास्यति *glasyati*, P I. ग्लाता *glata*, B ग्लापात् *glayat* or ग्लेयात् *gleyat* (§ 3924) ॥ Pt ग्लान् *glinah*, Ger ग्लान्ता *glitva*, ग्लाय *glaya*, Adj ग्लायन् *glitayah*, ग्लानीय *gliniyah*, ग्लेय *gleyah* ॥ Pass (impers) ग्लायते *glayate*, Caus ग्लापयति or ग्लपयति *glāpyati*, Des ग्लायति *glasati*, Int ग्लापयते *jaglayate*, ग्लाति *jagluh*

44 गै *gai*, to sing, also रै *rai*, to bark, कै *kai*, to croak

P गायति *gayati* « P F जगति *jagati* I A अगासीत् *agasiṭ*, I गायति *gāyati*, P F गता *gata*, B नेषात् *geṣat* (§ 392) Mark the difference between गि *gi* and ग्लि *gli* in the Bened « Pt गीत *gītaḥ*, Ger गीता *gītā*, *गाय - *gāya*, Adj गायत्र्य *gāvatryah*, गानीय *gāniyah*, नेत्र *geṭrah* « Pass गीयते *gīyate*, Aor अगायि *agayī*, Caus गापयति *gāpayati* Aor अजीगपत् *ajigapat*, Den निगामति *nigamati*, Int गेगीयते *gegiyate*, जगति *jagati*

45 स्ति *sthiya*, to sound, to gather, also स्तियै *sthiyai*, the same (§ 103)

46. दे *da*, to cleanse, (दे॒प्)

This verb is distinguished by a mute द् *p* from other verbs, like दा *da* &c. It is therefore not comprised under the पु *gha* verbs (§ 392*), it takes the first aorist (3rd form), and does not substitute ई *i* for ए *e* for चा *ā*

P. दास्यति *dāsyati* || Pf. ददौ *dadau*, I A. १ अदामिष *adāśisham*, २ अदासीः *adāśih* &c., F. दास्यति *dāsyati*, P. F. दाता *dātā*, B. दाम्यात् *dāyāt* || Pt. दातः *dātah* || Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदासति *didāsati*, Int. दादायते *dādāyate*, दादाति *dādāti*

47. धे *dhe*, to drink, (धे॒द्)

This verb is one of the six so called पु *gha* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*

P. धयति *dhayati* || Pf. १ दधी *dadhau*, २ दधिष *dadhītha* or दधाष *dadhātha*, ३ दधी *dadhau*, ४ दधिर *dadhira*, ५ दधुः *dadhuh*, ६ दधुः *dadhuh*, ७ दधिष *dadhīma*, ८ दध *dadha*, ९ दधुः *dadhuh* It admits I A. ३ (§ 357), II A. (§ 368), and Red. II A. (§ 371):

- | | | |
|------------------------------|---------------------------|--------------------------------|
| १ अधामिष <i>adhāśisham</i> , | २ अधासीः <i>adhāśih</i> , | ३ अधामिषुः <i>adhāśishuh</i> , |
| ४ अधा <i>adhām</i> , | ५ अधाः <i>adhāh</i> , | ६ अधुः <i>adhuh</i> , |
| ७ अधं <i>adadham</i> , | ८ अधः <i>adadhah</i> , | ९ अधन् <i>adadhan</i> . |

Γ. धास्यति *dhasyati*, P. F. पाता *dhātā*, B. धेयात् *dheyāt* || Pt. धीतः *dhitah*, Ger. धीत्वा *dhitvā*, धाय *-dhāya* || Pass. धीयते *dhiyate*, Caus. धापयति *dhapayati* (Ātm. धे *-le*, to swallow), Aor. अधीषत् *adidhepat*, Des. धिष्यति *dhiṣyati*, Int. धेधियते *dedhiyate*, दाधाति *dādadhāti*, or, with the always optional ई *i*, दाधेति *dādheti*

48. दृश् *drish*, to see, (दृ॒शिर॒)

This root substitutes पश्य *paśya* in the special tenses

P. पश्यति *pśyati*, I. अपश्यत् *apśyat*, O पश्येत् *pśyēt*, I. पश्यतु *pśyatu* || Pf. १ ददर्श *dadarśa*, २ ददर्शिष *dadarśitha* or दद्रुष *dadrushtha* (§ 335), ३ ददर्श *dadarśa*, ४ दद्रुषिष *dadrūṣira*, ५ दद्रुषुः *dadrūṣathuh*, ६ दद्रुषुः *dadrūṣathuh*, ७ दद्रुषिष *dadrūṣima*, ८ दद्रुष *dadrūṣa*, ९ दद्रुषुः *dadrūṣuh*. I A. १ अद्राक्ष *adrākṣham*, २ अद्राक्षी *adrākṣhīh*, ३ अद्राक्षीत् *adrākṣhī*, ४ अद्राक्ष *adrākṣha*, ५ अद्राक्ष *adrākṣham*, ६ अद्राक्ष *adrākṣim*, ७ अद्राक्ष *adrākṣhma*, ८ अद्राक्ष *adrākṣha*, ९ अद्राक्षुः *adrākṣhuh* (§§ 350, 364); or II A. १ अद्राक्ष *adarāṣam*, २ अद्राक्ष *adarāṣam*, P. दृश्यति *drakṣhyati*, P. F. दृश *drashī*, B. दृश्यात् *drīyāt* || Pt. दृशः *drīshah*, Ger. दृष्ट्वा *drīshvā*, दृश्य *-drīshya*, Adj. दृश्यः *drīshyāyah*, दृशीयः *drīshīyah*, दृश्यः *drīshyah* || Pass. दृश्यते *drīshyate*, P. दृशीयते *drīshīyate* or दृश्यते *drakṣhyate* (§ 411), P. F. दृशीत *darīṣī* or दृश *drashī*, B. दृशीयते *drīshīshya* or दृशीय *drīshīshya*, Aor. अद्राक्ष *adarāṣ*, Caus. दृशयति *drīshyati*, Aor. अद्राक्षत् *adadrāṣat* or अद्राक्ष *adarāṣat*, Des. दृक्ष्यते *drīṣhyate* (Ātm.), Int. दृक्ष्यते *darīṣhyate*, दृक्षि *dārīṣhī*.

दृश् *drish* and दृष *drīsh* take *r* and *rī*, in *r* and *rī*, in *r* and *rī*, in *r* and *rī*, as their Giv. a and I Vpaddhu before consonantal terminations (Pān. vi. 1. 58) See No 39.

Other verbs which substitute different bases in the special tenses (P in VII 3, 78) चृ०१ forms चृच्छति *richchhati* सू०२, पावति *dhāṇati*, शृद् *śad*, श्रियते *śiyate* (Ātm), सद् *sad*, सीदति *sīdati*, पा०३, पिवति *pibati* या०४, जिघ्रति *jighrati*, धा० *dhamu*, धमति *dhamati* स्वा० *stha*, तिष्ठति *tishthati*, घ्रा० *mna*, मनुति *manati*, दा० *da*, यच्छति *yachchhati*

49 चृ०१, to go

P चृच्छति *richchhati* (उपचक्षति *uparchhati*, § 44), I आर्चिह् *ārchiḥ* || Pf I आ० *ara*, 2 आरिष *arutha* (§ 338, 7), 3 आ० *ara*, 4 आरिष *arutha*, 5 आरिषु *arathuh*, 6 आरु *arathuh*, 7 आरिष *arutha*, 8 आ० *ara*, 9 आ० *aruth*, II A 1 आ० *aram*, 2 आ० *arath*, 3 आ० *arat*, 4 आ० *aran* (§ 364), or I A 1 आ० *arsham*, 2 आ० *arshuh*, 3 आ० *arshī*, 4 आ० *arshuh*, F अरिष्यति *arishyati* (§ 338, 2), C आरिष्यत *arishyati*, P F अ० *arī*, B अ० *arī* (§ 390) || Pt आ० *arī* or चृ० *arī*, Ger आ० *arī*, चृ० *arī* || Pass अ० *arī*, Caus अ० *arī*, Des अरिष्यति *arishyati*, Int अ० *arī*, अरिष्यति *arishyati*, अरिष्यति *arishyati* (exceptional intensive, § 479, with the sense of moving tortuously)

50 सू०२, to go

P धावति *dhavati* always means to run, while सरति *sarati* is used likewise in the sense of going || Pf 1 स० *sasāra*, 2 स० *sasāra* (§ 335, 3), 3 स० *sasara*, 4 स० *sasara*, 5 स० *sasara*, 6 स० *sasara*, 7 स० *sasara*, 8 स० *sasara*, 9 स० *sasara*, II A 1 स० *sasaram*, 2 स० *sasara*, 3 स० *sasara*, or I A 1 स० *sasāra*, 2 स० *sasāra*, 3 स० *sasāra*, F स० *sarī*, P F स० *sarī*, B स० *sarī* (§ 390) || Pt स० *sarī* || Caus स० *sarī*, Des स० *sarī*, Int स० *sarī*, स० *sarī* (§ 490)

51 शृद् *śad*, to wither, (शृद्)

The special tenses take the Ātmanepada

P श्रियते *śiyate*, I अ० *asīyati*, O श्रियते *śiyate*, I श्रियते *śiyatām* || Pf 1 अ० *asīda*, 2 अ० *asīda* or अ० *asīda*, 3 अ० *asīda*, II A अ० *asīdat*, F अ० *asīyati*, P F अ० *asī*, B अ० *asī* (§ 390) || Pt अ० *asī* || Caus अ० *asī*, Des अ० *asī*, Int अ० *asī*, अ० *asī* (§ 490)

52 सद् *sad*, to perish, (पद्)

P सीदति *sīdati* (निषीदति *nishīdati*) || Pf 1 स० *sasāda*, 2 स० *sasāda* or स० *sasāda*, 3 स० *sasāda*, II A स० *sasadat* (अ० *sasadat*), F स० *sasīyati*, P F स० *sasī*, B स० *sasī* (§ 390) || Pt स० *sasī* || Pass स० *sasī*, Caus स० *sasī*, Des स० *sasī*, Int स० *sasī*, स० *sasī* (§ 490)

53 पा०३, to drink

P पिवति *pibati* || Pf 1 प० *papau*, 2 प० *papau* or प० *papau*, 3 प०

papuh, II A अपात् *opat*, F पास्यति *pasyati*, P F पात् *paṭa*, B पेयात् *peyat* (§ 392) || Pt पीत् *pītaḥ*, Ger पीत्वा *pīṭva*, °पाय *-paya*, Adj पातय्य *pataryah*, पानीय *panīyah* पेय *peyah* || Pass पीयते *piyate*, Aor अपायि *apayi*, Caus पाययति *payayati* (or °ते *-te*, to swallow), Aor अपीयत् *apīyāt* (Pan VII 4, 4), Des विपासति *vipāśati* Int पेपीयते *pepiyate*, पापाति *papati*

54 घ्रा *ghra* to smell, to perceive odour

P जिघ्रति *jighrati*, I अजिघ्रत् *ajighrat*, O निघ्रेत् *jighret*, I जिघ्रतु *jighratu* || Pf १ जघ्री *jaghran*, २ जघ्रिष *jaghratha* or जघ्राष *jaghratha* १ जघ्रु *jaghran* II A अघ्रात् *aghrat*, or I A अघ्रासीत् *aghrasīt* (§§ 368, 357), F घ्रास्यति *ghrasyati* P F घ्रात् *ghrata*, B घ्रायात् *ghrayat* or घ्रेयात् *ghreyat* (§ 392 f) || Pt घ्रात् *ghrataḥ* or घ्राण *ghranah*, Ger घ्रात्वा *ghratva* || Pass घ्रायते *ghrayate*, Aor अघ्रायि *aghrayi*, Caus घ्राययति *ghrapayati*, अजिघ्रपत् *ajighrapat* or अजिघ्रिषत् *ajighripat* (Pan VII 4, 6), Des जिघ्रासति *jighrasati*, Int जेघ्रीयते *jeghriyate*, जाम्राति *jaghrati*

55 ध्वा *dhma*, to blow

P धमति *dhmati* || Pf दध्नी *dadhmau*, I A अध्मासीत् *adhmusīt*, F ध्मास्यति *dhmasyati* B ध्मायात् *dhmayat* or ध्वेयात् *dhmeyāt* || Pt ध्मात् *dhmatāḥ* || Pass ध्मायते *dhmayate*, Aor अध्मायि *adhmuyi* Caus ध्माययति *dhmupayati*, Aor अधि ध्मपत् *adidhmapat*, Des दिध्मासति *didhmusati*, Int देध्मीयते *dedhmiyate*, दाध्माति *dadhmaṭi*

56 स्था *stha*, to stand, (श)

P तिष्ठति *tishṭhati* || Pf तस्वी *tasthau* (अपित्वा *adhutasthau*), II A अस्थान् *asthāt* (न्यश्नत् *nyashṭhaṭ*), १ अस्तु *asthuh*, F स्थास्यति *sthasyati*, B स्थेयात् *stheyat* (§ 392) || Pt स्थान् *sthatāḥ*, स्थित्वा *sthitva*, °स्थाव *sthave* Adj स्थातव्य *sthataryah*, स्थानीय *sthanīyah*, स्थव *stheyah* || Pass स्थीयते *sthiyate*, Aor अस्थायि *asthayi*, Caus स्थाययति *sthapayati*, Aor अतिष्ठिषत् *atishṭhipat*, Des तिष्ठासति *tishṭhasati*, Int तेथीयते *teshhiyate*, तास्याति *tasthati*

Note—After *m sam* शर *ara* प्र *pro* and वि *vi* स्था *stha* is used in the 1st also after खा *d* if it means to affirm with उद् *ud* if it means to strive not to *re* so, or with उप *upa* if it means to worship &c 1st तिष्ठते *tishṭhate* Red 1st तस्ये *tasthe* Aor अस्थित *asthita* १ अस्थिषत् *asthiṣat* Fut स्थास्यते *sthasyate* Ben स्थासीष्ट *sthasiṣṭha*

57 मन्ना *manu*, to study

P मनति *manati* || Pf १ मन्नी *mannau* २ मन्निष *manniṭha* or मन्नाय *manniṭha*, १ मन्नु *mannuh*, I A अमनासीत् *amanasīt*, B मनायात् *mayat* or मनेयात् *mneyat* || Pt मनात् *manatāḥ* || Pass मनायते *mayate*, Caus मनाययति *manupayati*, Aor अमिन्नपत् *aminnopat* Des निमनासति *manasati*, Int ममनायते *mannayate*, मामनाति *mannati*

58 दा *da*, to give, (दाय्)

P यच्छति *yachchati** (प्रयच्छति *pranyachchati*) || Pf ददे *dadau*, II A

* After the preposit on *m sam* it may be used in the Atmanepada.

अदात् *adāt*, B. देयात् *deyat* (§ 392) || Pt. दत्तः *dattah*, Ger दत्त्वा *dattvā* (Pān. vii 4, 46), दाप्य-*dāya*, Adj दातव्यः *dātavyah*, दात्रीयः *dātṛīyah*, देयः *deyah* || Pass. दीयते *dīyate*, Caus दापयति *dāpayati*, Des. दित्सति *ditsati*, Int. देदीयते *dedīyate*, दादाति *dddāti*.

59 कृ *kr̥*, to bend.

P. कृति *hvarati* || Pf १ कृत्वा *jahvāra*, २ कृष्ये *jahvārtha* (§ 335), ३ कृत्वा *jahvāra*, ४ कृत्वा *jahvāriva* (§§ 330, 334), ५ कृत्वा *jahvāruh*, I A. कृत्वा *ahvār-ah*, ५ अह्वयुः *ahvdrakuh*, F. कृष्यति *hvarishyati* (§ 338), P. F. कृत्वा *hvaritā*, B. कृष्यात् *hvariyāt* (§ 390) || Pt. कृतः *karitah*, Ger कृत्वा *kr̥itvā*, कृष्य-*kr̥pya*, Adj. कृतव्यः *hvaritavyah*, कृतनीयः *hvaranīyah*, कृष्यः *hvarīyah* || Pass. कृष्यते *hvariyate*, Caus. कृषयति *hvarayati*, Des. कृष्यति *jahvdrakati*, Int. नाकृष्यते *jahvāryate*, नराकृषति *jarikhr̥ati*.

60 स्कंद *skand*, to approach, (स्किंदि)

P. स्कंदति *skandati* (परिस्कंदति *pariskandati* or परिष्कंदति *parishkandati*, Pān. viii. 3, 73, 74) || Pf १ चस्कंद *chaskanda*, २ चस्कंदिष *chaskanditha* or चस्कन्धि *chaskanditha*, ३ चस्कंदुः *chaskanduh* or चस्कंदुः *chaskanduh* (see *manth*, No 5). I A. 'चस्कन्तो *askāntō*, ६ चस्कन्ता *askāntām*, ७ चस्कन्तुः *askāntuh*, or II A. चस्कन्त *askadam*, F. स्कन्सति *skantsyati*, P. F. स्कन्ता *skantā*, B. स्कन्त्यात् *skadyāt* (§ 345†) || Pt. स्कन्तः *skannah* (§ 103, 6), Ger स्कन्ता *skantvā* (§ 438) || Pass. स्कन्ते *skadyate*, Caus. स्कन्पति *skandayati*, Aor चचस्कंदन् *achaskandāt* (§ 374), Des. चिस्कन्सति *chiskantsati*, Int. चनोस्कन्ते *chantskadyate* (§ 485), चनोस्कन्ति *chaniskanti*.

61 तृ *tr̥*, to cross

P. तरति *tarati* || Pf १ तार *tārāra*, २ तरेष *teratha*, ३ तार *talura*, ४ तरेष *teriva*, I A. ताराती *tārātī*, F. तरिष्यति or तरोष्यति *tarishyati* (§ 340), P. F. तरिता or तरोता *tārītā*, B. तरोष्यात् *tr̥iyāt*. If used in the *Ātmanepada*, it forms P. तिरते *tirate*, Pf. तरे *tere*, Aor. तरोषे *atirashṭa* or तारिषे *atarashṭa* or तारोषे *atarishṭa*, F. तरिष्यते *tarishyate*, B. तरिष्ये *tarishishṭa* or तरोष्ये *tirishishṭa* || Pt. तीरे. *tīrah*, Ger. तीरिता *tīritā*, तीरे-*tīrya* || Pass. तीर्यते *tīryate*, Aor. तारारिता *tārīra*, Caus. तारयति *tārayati*, Des. तारयति *tārayati* or तारयति *tārayati* or तारयति *tārayati*, Int. तीर्यते *tēryate*, तारति *tārati*.

62 रज्ज् *raj*, to lunge

This verb and दंष्ट्र *daṣṭr*, to bite मज्ज् *maj*, to stick and मज्ज् *maj*, to embrace (Pān. vii 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344).

P. रजति *rajati*, I अरजत् *arajat*, O रजेत् *rajat*, I. रजन् *rajatu* || Pf १ रंज *rarāṇya*, २ रंजिष *rarāṇyitha* or रंजिष *rarāṇyitha*, ३ रंज *rarāṇya*, ४ रजिष *rarāṇyitha*, ५ रंजुः *rarāṇyuh*, I A. अरजो *arāṇkshī*, F. रज्यति *rankshyati*, P. F. रंजा *ranktā*, B. रज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf १. रंजे *rarāṇje*, २ रंजिषे *rarāṇyishṭa*, I A. ३ अरंजे *arāṇkshā*, ५ अरजत *arankshata* || Pt. रज्ज् *rukṭah*, Ger. रज्ज् *rukṭā* or रंज् *rankṭvā* (§ 438) || Pass. रज्यते *rajyate* (Pān.

III, 1, 90), Caus रजयति *rajayati* or रजयति *rayayati*, to hunt (§ 462, 26), Aor अरोरजत् *arirajāt* or अररजत् *ararajāt*, Des रिरजति *riranjati*, Int रारज्यते *rara-jyate*, रारक्ति *rarakṣti*

63 क्ति *kti*, to cure, (क्ति)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations if used in certain senses क्ति *kti* if it means to dwell belongs to the Chur class or according to Vopadeva it may be regularly conjugated as a Bhū verb, but if it means to cure it is चिकित्सति *chikitsati*

P चिकित्सति *chikitsati*, I अचिकित्सत् *achikitsat* &c ॥ Pf चिकित्साचकार *chikitsamchakara*, I A अचिकित्सित् *achikitsit*, F चिकित्सिष्यति *chikitsishyati*, P I चिकित्सता *chikitsata*

Thus are conjugated (§ 472)

- 1 गुप् *gup* (to conceal), जुगुप्सते *jugupsate*, he despises
- 2 तिज् *ti* (to sharpen), त्रितिक्षते *titikshate*, he endures
- 3 मान् *mān* (to revere), मीमांसते *mīmanisate*, he investigates
- 4 बध् *badh* (to bind), बिभक्षते *bibhatsate*, he loathes
- 5 दान् *dun* (to cut), दीदासति *didasati*, he straightens
- 6 शान् *śān* (to sharpen), शीशासति *śishasati*, he sharpens

64 पत् *pat*, to fall, (पत)

P पतति *patati* (प्रतिपतति *pranipatati*) ॥ Pf १ पपात *papāta*, १ पेतु *petuh* II A अपपत् *apapat* (§ 366), F पतिष्यति *patishyati* ॥ Pt पतित *patitah* ॥ Pass पतते *patyate*, Aor अपाति *apati*, Caus पातयति *patayati*, Des पिपतिष्यति *pipatishyati* or पित्सति *pitsati* (§ 337, II 3)

65 ण् *ṇ*, to dwell

P वसति *vasati* ॥ Pf १ उवास *uvāsa*, २ उवसिष्य *uvasishya* or उवस्य *uvashta*, ३ उवासि *uvasi*, ४ ऊषिष्य *ūshishya* ५ ऊषिष्य *ūshishya* ६ ऊषिष्य *ūshishya* ७ ऊषिष्य *ūshishya*, ८ ऊषिष्य *ūshishya*, ९ ऊषिष्य *ūshishya*, I A १ अवाप्त *avātsam* (§ 132), २ अवाप्सि *avātsi*, ३ अवाप्सि *avātsi* or *avātsi*, ६ अवाप्सि *avātsam* (§ 351), I F वसति *vasyati*, P F वसति *vasati* B उवाप् *ushyati* ॥ Pt उवित *ushitah*, Ger उवित्ता *ushita*, १ उव्य *ushya* ॥ Pass उव्ये *ushye*, Aor वसामि *vasmi*, Caus वासयति *vasayati* Aor वसोयमत् *avasaṣat*, Des विससति *visatsati*, Int वास्यते *vasyate*, वासन्ति *vasanti*

66 द् *ad*, to speak

P वदति *vadati* ॥ Pf १ उवाद *uvāda*, २ उवादिय *uvaditha*, ३ ऊद् *ūd*, I A अवाद् *avād*, I F वदिष्यति *vadishyati* B उवाद् *udyat* ॥ Pt उवित *uditah*, Ger उदित्ता *uditā* ॥ Pass उद्यते *udyate*, Aor अवदि *avadi*, Caus वादयति *vadayati*, Aor वदो-पद् *avādad*, Des विवदिष्यति *vividishyati*, Int वावद्यते *vavadayate*, वावदन्ति *vavadanti*

67 षि *ṣi*, to swell, (दुस्तेषि)

P क्षयति *kṣayati* ॥ Pf १ क्षुष्य *kṣīya* or क्षिष्य *kṣishya*, २ क्षुष्यिष्य *kṣishyitha* or क्षिष्यिष्य *kṣishyitha*, ३ क्षुष्य *kṣīya* or क्षिष्य *kṣishya* ४ क्षुष्यिष्य *kṣishyitha* or

शिश्रियिषु *śiśrayiṣu*, ६ शुश्रुयन् *śuśrayathuh* or शिश्रियन् *śiśrayathuh*, ७ शुश्रु *śuśrayuh* or शिश्रिषु *śiśrayiṣuh*, I A चाययिन् *ācayait*, II A चायत् *āyat* or चाश्रिययन् *āśrīyayat*, १ चायिष्यति *śayishyati*, P F चायिता *śayit*, B चायात् *śayit* n Pt ग्रून् *śayah* n Pass ग्रूयते *śayate*, Caus चाययति *śayayati*, Aor चाश्रिययत् *āśrīyayat*, Des चाश्रिययति *śayayishati*, Int शेय्यीयते *śeśhyate* or शोययते *śohyate*

II Ātmanepada Verbs

68 एध् *edh*, to grow

P एधते *edhate*, I ऐधत् *aidhata*, O ऐधेत् *edheta*, I एधतां *edhat im* n Pf एधमान *edhāmdsa**, F एधिष्यते *edhishyate*, C ऐधिष्यत् *aidhishyate*, P F एधिता *edhit*, I A १ ऐधियिषु *aidhiṣu*, २ ऐधियिषु *aidhishish*, ३ ऐधिषु *aidhishish*, ४ ऐधिषु *aidhishish*, ५ ऐधिषु *aidhishish*, ६ ऐधिषु *aidhishish*, ७ ऐधिषु *aidhishish*, ८ ऐधिषु *aidhishish*, ९ ऐधिषु *aidhishish*, B ऐधिषोश् *edhishishish* n Pt एधित *edhitah* n Pass एधते *edhyate*, Aor ऐधि *aidhi*, Caus Pres एधयति, ऐ, *edhayati*, -le, Perf एधयमान *edhayāmdsa* F एधयिष्यति, ऐ, *edhayishyati*, -le, Cond ऐधयिष्यत्, ऐ, *aidhayishyati*, -la, P F एधयिता *edhayit*, II A ऐधिषत् ऐ, *aidhishit*, -la, B ऐधिषोश् *edhayishishish*, Des ऐधिषयते *edhishishate*

69 ईक्ष् *iksh*, to see

P ईक्षते *ikshate*, I ऐक्षत् *aikshata*, O ईक्षेत् *iksheta*, I ईक्षतां *ikshat im* n Pf ईक्षाम्ने *ikshāmdchakre*, I A ऐक्षिषु *aikshishish*, F ईक्षिष्यते *ikshishyate*, C ऐक्षिष्यत् *aikshishyate*, P F ईक्षिता *ikshit*, B ईक्षिषोश् *ikshishishish* n Pt ईक्षित *ikshitah* n Caus ईक्षयति *ikshayati*, Aor ऐक्षिषत् *aikshishat*, Des ईक्षिषयते *ikshishishate*

70 दद *dad*, to give

P ददते *dadate*, I अददत् *adadata*, O ददेत् *dadeta*, I ददतां *dadat im* n Pf ३ ददद्दे *dadade* (§ 328 2) ६ दददते *dadadde* ७ दददिरे *dadadire* (Pān १ 4, 126), I A अददिषु *adadishish*, F ददिष्यते *dadishyate*, P F ददिता *dadita*, B ददिषोश् *dadishishish* n Pt ददिषत् *daditah* n Pass ददते *dadyate*, Aor ददति *adati*, Caus ददयति *dadayati*, Aor अदीददत् *adidadat*, Des ददिषयते *dadishishate*, Int ददयते *dadyate*, ददति *dadati*

71 श्रश् *shrashk*, to go

P श्रश्ते *shrashkate*, I श्रश्मन् *ashrashkata* n Pf श्रश्मन् *shrashashke*, I A श्रश्मिषु *ashrashishish*, F श्रश्मिष्यते *shrashishyate*, P F श्रश्मिता *shrashit*, B श्रश्मिषोश् *shrashishishish*

Note—The initial *sh* is not liable to become *ś*. (See Vo. 4, Pān १ १ ६४ & Colebrook p 219)

* *śayāmdsa* and *śuśrayāmdsa* are used in the Parasmaipada, *śeśhyate* in the Ātmanepada. It is only in the passive that *śayāmdsa* and *śuśrayāmdsa* take Ātmanepada terminations.

72. अर्ज्ज् *arj*, to go, to gain, &c.

P. अर्जते *arjate*, I. अर्जत *arjata* = Pl. अर्जन्ते *arjante*, I A. अर्जिष *arjishā*, F. अर्जिष्यते *arjishyate*, P. F. अर्जिता *arjitā*, B. अर्जिषीह *arjishishā* = Pass. अर्ज्यते *arjyate* (प्रार्ज्यते *prārjyate*), Caus. अर्जयति *arjayati*, Aor. अर्जिषत् *arjishat*, Des. अर्जिष्यते *arjishate*.

73. संज् *sañj*, to embrace.

संज् *darid*, संज् *sakj*, संज् *sacj*, drop their nasal in the special tenses (Pān. vi. 4. 27). See No. 62.

P. संजते *sañjate*, I. संजन्त *sañjata* = Pl. संजन्ते *sañjante* or संजते *sañjate* (Pān. i. 2. 6, 1), I A. 1. संजन्ति *sañjanti*, 2. संजन्तः *sañjantāḥ*, 3. संजन्तः *sañjanta*, 4. संजन्तः *sañjantaḥ*, 5. संजन्तः *sañjantaḥ*, 6. संजन्तः *sañjantaḥ*, 7. संजन्तः *sañjantaḥ*, 8. संजन्तः *sañjantaḥ*, 9. संजन्तः *sañjantaḥ*, F. संज्यते *sañjshyate*, B. संज्यते *sañjshishā* = Pass. संज्यते *sañjyate*, Caus. संजयति *sañjayati*, Des. संज्यते *sañjshate*, Int. मासंज्यते *sirajyate*, मासंज् *sirajñti*.

74. त्रप् *trap*, to be ashamed, (तप्)

P. त्रपते *trapate*, I. त्रपन्त *trapanta* = Pl. 3. त्रपे *trepe* (Pān. vi. 4. 122), 6. त्रपते *trepte*, 9. त्रपिते *trepte*, I A. 1. त्रपिषि *trapishi* or त्रपिषि *atrapish*, 2. त्रपिषि *atrapish* (hā) or त्रपिषि *atrapish*, 3. त्रपिषि *atrapishā* or त्रपिषि *atrapishā*, F. त्रपिष्यते *trapishyate* or त्रप्यते *trapryate*, B. त्रपिषीह *trapishishā* or त्रप्यते *trapishishā*.

75. तिष् *ty*, to sustain.

P. तिष्ठते *tisthate* = Pl. तिष्ठन्ते *tisthante*, I A. तिष्ठिषि *tisthishā*, F. तिष्ठिष्यते *tisthishyate*, B. तिष्ठिषीह *tisthishishā* = Caus. तिष्ठयति *tisthayati*.

77. कम् *kam*, to love, (कम्)

P कामयते *kāmayate*, I अकामयत *akāmayata* || Pf कामयाचक्रे *kāmayāchakre* or चकमे *chakame*, I A अचकमत *achikamata* or (without अच् *ay*) अचकमत *acha-kamata* (Pān III. 1, 48, v), F कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B कमिषीष्ट *kamishīṣṭa* or कामयिषीष्ट *kāmayishīṣṭa* || Pass कम्प्यते *kamyate*, Aor अकामि *akāmi* (Pān. VII 3, 34, v), Caus कामयति *kāmayati*, Des चिकमिष्यते *chikamishyate* or चिकामयिष्यते *chikāmayishyate*, Int चकम्यते *chakamyate*.

Note—This verb in the special tenses takes अच् *ay*, like a verb of the Chur class, and Viddha (Pān III 1, 30). In the general tenses अच् *ay* is optional. Or, if we admit two roots, the one कम् *kam* would be defective in the special tenses while the other कामय् *kāmay* is conjugated all through.

78. अय् *ay*, to go

P अयते *ayate*, I आयत *āyata* || Pf अयाचक्रे *ayāchakre* (Pān III 1, 37), I A : आयिषि *āyishi*, 2 आयिषाः *āyishāḥ*, 3 आयिष्ट *āyishṭa*, 4 आयिष्वहि *āyishvahi*, 5 आयिषाध्वं *āyishādhvam*, 6 आयिषात *āyishāt*, 7 आयिष्वहि *āyishmah*, 8 आयिष्वं *āyishvam* or ७ -*dhvam*, 9 आयिषत *āyishata*, F अयिष्यते *ayishyate*, B अयिषीष्ट *ayishīṣṭa* || Caus, आययति *āyayati*, Des अयिष्यते *ayishyate*

With परा *para* it forms पलायते *palāyate*, he flees (Pān VIII 2, 19), Ger पलाय्य *paldyya*, with प्र *pra*, प्रायते *prayate* and with परि *pari*, पत्ययते *palyayate*

79. ईह *ih*, to aim

P ईहते *ihate*, I ऐहत *aihata* || Pf ईहाचक्रे *ihāchakre*, I A ऐहिष्ट *aihishṭa*, F ईहिष्यते *ihishyate*, B ईहिषीष्ट *ihishīṣṭa* || Caus ईहयति *ihayati*, Aor ऐमिहत् *ayihat*, Des ईतिहिष्यते *iyishyate*

80. काञ् *kaś*, to shun, (काञ्)

P काञ्जते *kāśate* || Pf चकाञ्चक्रे *chakāśe* or काञ्चाचक्रे *kāśāchakre* (§ 325), I A अकाञ्चिष्ट *akāśishṭa*, F काञ्चिष्यते *kāśishyate* || Caus काञ्चयति *kāśayati*, Aor अचकाञ्चत् *achakāśat*, Des चिकाञ्चिष्यते *chikāśishyate*, Int चाकाञ्चयते *chakāśyate*, चाकाञ्चि *chakāśhi*

81. कास् *kās*, to cough, (कास्)

P कासते *kāśate* || Pf कासाचक्रे *kāsāchakre* (§ 326) || Caus. कासयति *kāśayati*, Aor अचकासत् *achakāśat* (§ 372*)

82. सिर्व् *siṛ*, to serve, (सिर्व्)

P सेवते *sevate* (परिसेवते *parishēvate*) || Pf सिषेवे *sishēve*, I A असेविष्ट *asevishṭa*, F सेविष्यते *sevishyate* || Caus सेवयति *sevayati*, Aor असिषेवत् *asevemat*, Des सिसेविष्यते *sisevishyate*, Int सेषेवयते *seshēvayate*

83. गा *gā*, to go, (गाद्)

P 3 गते *gāte*, 6 गते *gāte*, 9 गते *gāte*, 1st pers sing गे *gai*, I. गातं *gātām*, 1st pers sing गे *gai*, O. गेत *geta*, I अगात *agāta* || Pf 3 जगे *jage*, 6 जगते *jagāte*, 9 जगिरे *jagire*, I A 1 जगति *agati*, 2 जगात्वा *agātsvāḥ*, 3 जगात्वा *agātsa* &c,

Γ गास्यते *gasyate*, B गासीष्ट *gasīṣha* ॥ Pass गीयते *giyate*, Aor अगायि *agayi*, Caus गापयति *gāpayati*, Aor अगीगयत् *agigapat*, Des निगासते *jigāsate*, Int. जेगीयते *jegīyate*

84 रु रु, to go, to kill (?), to speak, (रुद्)

P रवते *ratate* ॥ Pf ३ रुरुवे *ruruve*, ६ रुरुपते *rurupāte*, ७ रुरुविर *ruruvire*, IA अरुषिष्ट *aravīṣha* or अरोष्ट *arosh(a)* (?) ॥ Caus रावयति *ravayati*, Aor अरीरवत् *arīrevat* (§ 474 and § 375¹)

85 दे *de*, to protect, (देद्)

P दयते *dayate* ॥ Pf १ दिग्मे *digye* (Pan vii 4, 9), २ दिगिष्ये *digyīṣhe*, ३ दिग्मे *digye* IA १ अदिषि *adīṣhi*, २ अदिष्या *adīṣhā*, ३ अदिष्ट *adīṣṭa*, F दास्यते *dasyate*, B दासीष्ट *dasīṣha* ॥ Pt दत्ता *dattā* ॥ Pass दीयते *dīyate*, Caus दापयति *dāpayati*, Des दिासते *dīsate*, Int. देदीयते *dedīyate*

Note—It is one of the *yūghu* verbs दे *da*, to protect forms दायते *dāyate* in the present but follows दे *de* in the general tenses

86 द्युत् *dyut*, to shine, (द्युद्)

P द्योतते *dyotate* ॥ Pf दिद्युते *didyute* (Pan vii 4, 67), IA अद्योतिष्ट *adyotiṣha* or अद्युतत् *adyutat* (§ 367 Paṇ i 3, 91, iii 1, 55), F द्योतिष्यते *dyotiṣhyate*, B द्योतिषीष्ट *dyotiṣhīṣha* ॥ Caus द्योतयति *dyotayati*, Aor अदिद्युतत् *adidyutat*, Des दिद्युतिष्यते *didyutiṣhyate* or *didyotiṣhyate*, Int. देद्युतते *dedyutyate*, देद्योति *dedyoti*

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor Parasmaipada (§ 367)

87 वृत् *vṛt*, to be, (वृत्द्)

P वर्तते *varīate* ॥ Pf ववृत्ते *vavṛite*, IA अवर्तिष्ट *avartīṣha* or अवृत्तत् *avṛitat*, F वर्तिष्यते *vartīṣhyate* or वर्त्सीति *vartīsyati*, B वर्तिषीष्ट *vartīṣhīṣha* ॥ Caus वर्तयति *vartayati*, Aor अवर्तिवृत्तत् *avartīvṛitat* or अवर्तन्त *avarantat* (Paṇ vii 4, 7) Des विवर्तिष्यते *vīvartīṣhyate* or विवृत्तति *vīvṛitsate*, Int. वरोवृत्तते *varīvṛityate*

Note—The verbs beginning with वृत् *vṛt* १ वृत् *vṛt* वृप् *vṛd* वृप् *vṛd* स्यद् *syand* कृप् *kṛp* are opt onally Parasmaipada in the aorist future conditional derivatives (Pan i 3 91—93) The same verbs do not take इ in their Parasmaipada tenses (Pan vii 2 59) as to कृप् *kṛp* see Pan vii 2 60 and i 3 93

88 स्यद् *syand*, to sprinkle or drop (स्यद्)

P स्यन्दते *syandate* ॥ Pf १ सस्यन्दे *sasyande*, २ सस्यन्दिष्ये *sasyandīṣhe* or सस्यन्ते *sasyantse*, ३ सस्यन्दिवहे *sasyandivāhe* or सस्यन्दिवहे *sasyandivāhe* IA ३ अस्यदिष्ट *asyandīṣha*, ६ अस्यदिष्यात् *asyandīṣhātām* or अस्यन्त *asyantā* (६ अस्यन्तात् *asyantātām*), or IIA. अस्यदत् *asyadat* (not अस्यदन् *asyandant*), F स्यदिष्यते *syandīṣhyate* or स्यस्यते *syantsyate* or स्यस्यति *syantsyati* (Paṇ vii 2, 59, see No 87), B स्यदिषीष्ट *syandīṣhīṣha* or स्यन्तीष्ट *syantīṣhīṣha* ॥ Pt स्यद् *syannah*, Ger स्यन्ति *syantitvā* or स्यन्ता *syantvā* (Paṇ vi 4, 31) ॥ Caus स्यदयति *syandayati*, Des सिस्यदिष्यते *sīsyandīṣhyate* or सिस्यन्ते *sīsyantse* or सिस्यन्ति *sīsyantsati*

III Parasmupada and Ātmanepada Verbs

94. राज् *raj*, to shine, (राज्)

P राजति *rajati*, ०ते -*te* ॥ Pf ररान् *raraya*, ररान्ते *raraye* or रेने *reje* (Paṇ १। 4, 125), I A अराजीत् *arajit*, अराजिष्ट *arajishṭa*, I' राजिष्यति *rajishyati*, ०ते -*te*, B राज्यात् *rajyat*, राजिषीष्ट *rajishishṭa* ॥ Caus राजयति *rajayati*, Aor अररान् *araraj*, Des रिराजिषति *rirajishat*, ०ते -*te*, Int ररान्यते *rarajyate*, रराजिष्ट *rarajishṭ*

95. खन् *khan*, to dig

P खनति *khanati** ॥ Pf ३ खरान् *chakkhana*, 6 खन्नु *chakknatuh*, 9 खन्तु *chakknuh* (§ 328, 3), I A खननीत् *akhanit* (§ 348), but Ātm खननिष्ट *akhanishṭa* only, F खनिष्यति *khanishyati*, B खन्यात् *khanyat* or खान्यात् *khayat* (§ 391) ॥ Pt खात *khatah*, Ger खात्वा *khatva* or खनित्वा *khanitva*, Adj खेय *kheyah* (§ 456, 6) ॥ Pass खन्यते *khanyate* or खायते *khayate* (§ 391), Caus खानयति *khanayati*, Aor खचोखनत् *achikhhanat*, Des खिरनिषति *chikhhanishat*, ०ते -*te*, Int खरान्यते *chakhanyate* or खातयते *chakhayate* (§ 391), खरति *chamkhanti*

96. ह् *hr*, to take. (हृन्)

P हरति *harati* ॥ Pf १ नहार *jahāra*, २ नहर्षे *jahartha*, ३ नहु *jahrūh*, I A अहारीत् *aharāṣit*, Ātm अहृत् *ahrīta* (§ 351), F हरिष्यति *harishyati*, P F हर्ता *harta*, B हियात् *hriyat* ॥ Pt हत *hratah*, Ger हत्वा *hrīta*, Adj हर्ष *haryah* ॥ Pass हियते *hriyate*, Aor अहारि *ahāri*, Caus हारयति *harayati*, Des निहोषति *jahirshat*, ०ते -*te*, Int जेहोषते *jehriyate*, नहर्षति *jarharti* &c

97. गुह् *guh*, to hide, (गुह्)

गुह् *guh* takes ऊ *u* before terminations beginning with vowels that would ordinarily require Guna

P गूहति *guhati* ॥ Pf १ जुगूह *juguha*, २ जुगूहिष *jugūhitha* or जुगोद *jugodha*, ३ जुगूह *jugūha*, ४ जुगूहिष *juguhiva*, ५ जुगूहपु *juguhathuh* &c Ātm १ जुगूहे *juguhe*, २ जुगूहे *juguhishṭe* or जुगूहिषे *juguhishṭe* &c, I Aor see § 362, F गूहिष्यति *guhishyati* or गूहिष्यति *guhishyati* P F गूहिता *gūhita* or गोद *godha*, Ben Ātm गूहिषीष्ट *gūhishishṭa* or गुह्यीष्ट *ghukshishṭa* (§ 345) ॥ Pt गूह *gūdhah*, Adj गुह्य *guhya* or गोह्य *gohyah* (§ 457) ॥ Pass गुह्यते *guhya*, Aor अगूहि *agūhi*, Caus गूहयति *gūhayati*, Aor अजुगूहत् *ajugūhat*, Des जुगूहति *juguhushat* (§ 470), Int जुगूह्यते *joguhya*, जोगोदि *jogodhi*

98. त्रि *tri*, to go, to serve, (त्रिन्)

P त्रयति *trayati* ॥ Pf १ त्रिष्यात् *śīrāya*, २ त्रिष्यिष *śīrayitha*, ३ त्रिष्यात् *śīraya*, ४ त्रिष्यिष *śīrayitha*, ५ त्रिष्यिष *śīrayathuh*, II A अत्रिष्यत् *atśīryat* (§ 371),

* The Ātmanepada forms will in future only be given when they have peculiarities of their own or are otherwise difficult

103. ज्ञे *hve*, to emulate, to call, (ज्ञेम्.)

P. ज्ञयति *hrayati* || Pf. १. जुहाय *juhāva*, २. जुहयिष *juharītha* or जुहोष *juhōtha*, ३. जुहाय *juhāra*, ४. जुहयिष *juhavira*, II A. अहत् *ahrat* (§ 363), Âtm. अहत् *ahvata*, or I A. अहन्ति *ahvīsta*, F. ज्ञायति *hrāsyati*, B. ह्यात् *hāyāt* || Pt. हतः *hātah*, Ger. ०ह्य *-hāya* || Pass. ह्यते *hāyate*, Aor. अहयिष *ahvāyi*, Caus. ज्ञाययति *hrāyayati*, Aor. अजुहयत् *ajūhavat* (§ 371), Des. जुहयति *juhāshati*, Int. नोहयते *johāyate*, नोहोति *jahoti*.

Tud Class (Tulādi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* || Pf. तुदोद् *tutoda*, F. तोस्यति *totsyati*, P. F. तोत्ता *tottā*, I A. अतोत्तीत् *atautsti*, Âtm. अतुत् *atutta* || Pt. तुप् *tunnah*, Ger. तुत्सा *tuttrā* || Pass. तुद्यते *tudyate*, Caus. तोदयति *todayati*, Aor. अतुनुदत् *atūdudat*, Des. तुनुवति *tututsati*, Int. तोतुद्यते *totudyate*, तोतोति *tototti*.

105. ध्रज् *bhraj*, to fry, (ध्रजो.)

ध्रज् *bhraj* takes *Sampresanta* before weakening terminations, the same as ग्रह् *grah*, न्याज् *nyaj*, पृष् *py*, व्यष् *vyadh*, पृष् *raf*, व्यष् *ryach*, मृष् *erach*, प्रष् *prachh* (Pān. vi. 1, 16) 'The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.'

P. भ्रजति *bhrijjati* || Pf. १. बभ्रज् *babhrāja*, २. बभ्रजिष *babhrājītha* or बभ्रश् *babhrashtha*, ३. बभ्रजुः *babhrājūh* (Pān. 1. 2, 5), or बभ्रज् *babhrāja* &c. (Pān. vi. 4, 47), I A. अभाद्योत् *abhrākshī* or अभाद्योत् *abhrākshī*, Âtm. अभ्रश् *abhrashtha* or अभ्रश् *abhrashtha*, F. भ्रज्यति *bhrajyati* or भ्रज्यति *bhrajyati*, P. F. भ्रश् *bhrajshā* or भ्रश् *bhrajshā*, B. भ्रज्यात् *bhrajyāt*, Âtm. भ्रज्योद् *bhrajyāshtha* or भ्रज्योद् *bhrajyāshtha* || Pt. भ्रजः *bhrijjash* || Pass. भ्रज्यते *bhrijjate*, Caus. भ्रजयति *bhrajayati*, Aor. अयभ्रजत् *ababhrajat* or अयभ्रजत् *ababhrajat*, Des. विभ्रजति *bibhrajshati* or विभ्रजति *bibhrajshati*, Int. योभ्रज्यते *yobhrijjate*.

106. कृष् *krish*, to draw a line. (See No. 38)

P. कृषति *krishati* || Pf. अक्रश् *akrasha*, I A. अक्राद्योत् *akrākshī* or अक्राद्योत् *akrākshī*, Âtm. अकृद्यत् *akrīshata* or अकृद्यत् *akrīshata*, F. कर्षति *karkshyati* or कर्षति *karkshyati*, P. F. कर्श *karshā* or कर्श *krashā*, B. कृष्यात् *krishyāt*, Âtm. कृष्योद् *krikshishtha* || Pt. कृषः *krishlah* || Pass. कृष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचक्रषत् *achakarshat* or अचक्रषत् *achikrīshat*, Des. चिकृषति *chikrīshati*, Int. चोक्रष्यते *chōkrīshyate*.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are,

मुच् *much*, लुप् *lup*, to cut, लिप् *lip*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krat*, to cut, लिप् *lād*, to pain, पिप् *pis*, to form. (Pān. vii. 1, 59)

P. मुचति *munchati* || Pf. मुमोच *mumocha*, I A. अमुचत् *amuchat*, Âtm. अमुक् *amukta* (§ 367), Des. मुमुचति *mumukshati* or मोक्षते *mokshate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)*

P. विंदति *vindati* n Pf. विवेद *viveda*, II A. अविदम् *avidat*, Åtm. अविन्न *avitta*, F. वेत्स्यति *vettsyati* or वेदिष्यति *vedishyati* (§ 332, 11) n Pt. विन्नः *vittak*.

109. लिप् *lip*, to paint.

P. लिंपति *limpati* n Pf. लिपेत् *lilepa*, II A. अलिपत् *alipat* (§ 367), Åtm. II A. अलिपत् *alipata* or I.A. अलिपत् *alipa* (§ 367).

II. Parasmaipada Verbs.

110. कृद् *krit*, to cut, (कृत्)

P. कृति *kritati* (see No. 107) n Pf. चकते *chakarta*, I A. अकरोत् *akarit*, F. कतिष्यति *kartishyati* or कर्त्सेति *kartsyati* (§ 337, II. 2), P. F. कतिता *kartita*, B. कृयात् *kriyāt* n Pt. कृत्तः *kritlak* n Pass. कृयते *kriyate*, Caus. कतेयति *kartayati*, Aor. अचकरोत् *achakarat* or अचोक्रुत् *achakrilat*, Des. चिकतिष्यति *chikartishyati* or चिकृत्ति *chikritsati* (§ 337, II. 2), Int. चरीकृयते *charikriyate*.

111. कुद् *kut*, to be crooked, to bend.

Certain verbs beginning with कुद् *kut* (Dhātupāṭha 28, 73—108) do not admit of Guna or Vpādā, except in the reduplicated perfect, the causative, and the intensive Parasmaipada (Pāṇ 1. 2, 1; § 345, note)

P. कुटति *kutati* n Pf. 1. चुकोट *chukota*, 2. चुकुटिष्य *chukutishya*, I A. अकुटोत् *akutit*, F. कुटिष्यति *kutishyati*, P. F. कुटिता *kutita* n Caus. कोटयति *kolayati*, Int. चोकुट्यते *chokutyate*, चोकोटि *chokotti*.

112. वृश् *vrash*, to cut, (व्रीश्)

P. वृश्चति *vrishchati* (see No. 105) n Pf. 1. ववृश् *avvrashcha*, 2. ववृश्चिष्य *avvrashchishya*, I A. अवृशीत् *avvrashchit* or अवृशीत् *avvrashchit* (§ 337, I. 2), F. वृश्चिष्यति *vrashchishyati* or वृश्चति *vrashchyati*, B. वृश्चात् *vrashchyāt* n Pt. वृश्चः *vrashchak*.

113. कृ *kri*, to scatter.

P. किरति *kirati* n Pf. 3. अकार *chakara*, 6. अकारुः *chakaratah*, 9. अकारुः *chakaruh*, (Pāṇ VII. 4, 11), I A. अकारोत् *akarit*, F. कतिष्यति or करीष्यति *karishyati* (§ 340), B. कीयात् *kriyāt* n Pt. कोरुः *kirnak* n Pass. कीयते *kriyate*, Caus. कारयति *karayati*, Des. चिकतिष्यति *chikarishyati*.

Note.—After उप *upa* and प्रति *prati*. कृ *kri* takes an initial वृ *vr* if it means to cut or to strike. उपस्किरति *upaskirati*, he cuts, उपस्करिष्यति *upaskarishyati*, प्रतिस्किरति *pratiskirati*, he cuts or he strikes (Pāṇ VI. 1, 140, 141) Also अपस्किरते *opaskirate*, he drops (Pāṇ VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति *spriśati* n Pf. स्पृशेत् *asparśa*, I A. अस्पृशीत् *asprāksht* or अस्पृशीत् *asprāksht* or अस्पृशत् *asprāksht*, F. स्पृशति *asprashyati* or स्पृशति *asprashyati*, B. स्पृश्यात् *asprīshyāt* n Pt. स्पृशः *asprīshak* n Des. पिसृशति *pisprīshati*, Int. परोस्पृशते *parisprīshate*, परोस्पृशति *parisparashat*.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *paprachchha*, 2. पप्रच्छिष्य *paprachchhiṣṭha* or पप्रश् *paprashṣha*, 3. पप्रच्छुः *paprachchhuḥ*, I A. अप्राक्षीत् *aprá-kṣhīt*, F. प्रक्ष्यति *prakshyati*, B. पृच्छयाम् *prichchhayām* || Pt. पृष्टः *prishṣah* || Pass. पृच्छन्ते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छयति *piprichchhi-shati*, Int. परीपृच्छन्ते *pariprichchhyate*.

116. मृज् *mṛj*, to let off.

P. मृजति *mṛijati* || Pf. 1. मसर्ज *sasarja*, 2. मसर्जिष्य *sasarjīṣṭha* or ससृष्ट *sasruṣṭha* (see No. 48), I A. असराक्षीत् *asrákṣhīt*, F. स्रक्ष्यति *sraṁshyati* || Pt. मृष्टः *sriṣṣah*.

117. मज्ज् *majj*, to sink, (मज्जो.)

मज्ज् *majj* and नज् *naj* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels (Pān. vii. 1, 60)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष्य *mamajjīṣṭha* or ममंक्ष्य *ma-māṁkṣha*, I A. 3. अमंक्षीत् *amāṁkṣhīt* (§ 345), 6. अमंक्षाम् *amāṁkṣām*, 9. अमंक्षुः *amāṁkṣhuḥ*, F. मंक्ष्यति *māṁkshyati*, P. F. मंक्षा *māṁkṣā* || Pt. मज्जः *magnah*, Ger. मंक्षा *māṁkṣvā* or मंक्षा *māṁkṣvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जत् *ama-majjat*, Des. मिमंक्षति *mimāṁkshati*, Int. मामज्जन्ते *māmajjyate*, ममंक्षि *māmāṁkṣi*.

118. इष् *iṣh*, to wish, (इष्टु.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इषेष् *īyesha*, 2. इषेष्मिष्य *īyeshīṣṭha*, 3. इषेष् *īyeshā*, 4. इषिष्य *iṣhīṣṭha*, 5. इषिष्युः *iṣhīṣṭhuḥ*, 6. इषिष्युः *iṣhīṣṭhuḥ*, 7. इषिष्य *iṣhīṣṭha*, 8. इष *iṣhā*, 9. इष्टुः *iṣṭhuḥ*, I A. ऐषीत् *aishīt*, F. इषिष्यति *iṣhīṣyati*, P. F. इष्ट *iṣṭā* or इषिता *iṣhitā* (§ 337, II. 1) || Pt. इष्टः *iṣṭah*, Ger. इष्ट *iṣṭvā* or इषिता *iṣhitā* || Pass. इष्यते *iṣhyate*, Aor. ऐषि *aishī*, Caus. इषयति *iṣhayati*, Aor. ऐषिषत् *aishishat*, Des. इषिषयति *iṣhishati*.

III. Âtmanepada Verbs

119. मृमृ *mṛmṛ*, to die, (मृद्.)

मृ *mṛ*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive (Pān. i. 3, 61)

P. म्रियते *mriyate**, I. अम्रियत् *amriyāt*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममर्ष *mamarīṣha*, 3. ममार *mamāra*, 4. मम्रिष्य *mamrīṣṭha*, I A. 1. अम्रिषीत् *amrīṣhīt*, 2. अम्रिषाम् *amrīṣhām*, 3. अम्रिषुः *amrīṣhuḥ*, F. म्रिष्यति *mriṣhyati*, P. F. मर्षस्मि *marṣāsmi*, B. मृषीत् *mriṣhīṣhīt* || Pt. मृतः *mritah* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमृशति *mumūraṣhati*, Int. मेमृशते *memriyate*.

* Final ष् is changed to र् (Pān. § 180) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pān. vii. 4, 28). Afterwards र् becomes र्पृष्य, according to Pān. vi. 4, 77.

120 दृ दṛ, to observe, (दृश्)

P दृश्यते *drīyate* u PF दद्रे *dadre*, I A अद्रेत् *adrita*, F ददृष्यते *darīshyate*, P F दद्रेत् *darītu*, B दद्रीष्ट *darīśīṣṭa* u Pass दृश्यते *drīyate*, Caus दारयति *darayati*, Des दिदरिष्यते *didarīshate* (§ 332, 5) It is chiefly used with the preposition आ a, to regard, to consider

Div Class (Divdli, IV Class)

I Parasmaipada Verbs

121 दिव् *div*, to play, (दिव्)

P दीव्यति *divyati* (§ 143) u PF दिदेय *dideya* I A अदेयोत् *adevīṭ*, F देदृष्यति *devīshyati*, P F देषिता *devitā* B दीव्यात् *divyat* u Pt घृन् *dyūnah* (§ 442, 7), Ger घृत्वा *dyūtvā* (§ 431, 1) or देषित्वा *devitvā* u Caus देषयति *devayati*, Des दिदेषियति *didevīshati* or दुहृष्यति *dudyūshati* (§ 474), Int देदीव्यते *dedivryate*

122 नृत् *nrīṭ*, to dance, (नृती)

P नृत्यति *nrīyati* u PF ननर्त्ते *nanarīṭa*, 9 ननृत् *nanrīṭuh*, I A अनर्तीत् *anarīṭi*, F नर्तिष्यति *narīshyati* or नर्त्स्यति *narīsyati* (§ 337, II 2) u Pt नृत्त *nrīṭṭah* u Caus नर्तयति *narīyati* Aor अननर्त्तेत् *ananarīṭat* or अननृत्तत् *anarīṭat*, Des निनर्तिष्यति *ninarīshanti* or निनृत्तति *ninrīṭati*

123 जृ *jri*, to grow old, (जृष)

P ज्रीयति *jriyati** u PF जजार *jajara* 9 जजर्ह *jajaruh* (Guna, § 330) or जेरु *jeruh* (§ 328, 2), I A जनर्तीत् *ajarīṭ* or II A जनर्त् *ajarat* (§ 367), F जरिष्यति *jarīshyati* or जरीष्यति *jarīshyati* (§ 340) B जरीयात् *jīryat* u Pt जोरै *jirnaḥ* u Caus जरयति *jarayati* (§ 462, 25), Des निजरिष्यति *jyarīshati* or निजरीष्यति *jirīshati* (§ 337, II 3)

124 श्रो *śr* to sharpen

Verbs ending in श्रो o drop श्रो o before the य of the Div class (Pāṇ १.11 3 71) e g श्रो ekho to cut सो so to finish दो do to cut

P श्रयति *śyati* I अश्रयत् *aśyat*, O श्रेयत् *śyēṭ* I श्रयत् *śyatu* u PF शशी *śasau* (§ 329), I A अशशोत् *aśasiṭ* or II A अशश *aśat* F श्रास्यति *śīsyati*, P F शशा *śata*, B श्रायात् *śiyat* (§ 392) u Pt शश *śataḥ* or शिश *śiṭah* (§ 435) u Pass श्रायते *śīyate* Caus श्रापयति *śayayati*, Des शिश्रासति *śīśasati*, Int शशायाते *śasayate*

125 सो *so* to finish

P स्यति *syati* u PF ससौ *sasau*, I A असशीत् *asasīṭ*, II A असश *asat*, F साम्यति *sasyati*, P F साश *sata*, B सेयात् *seyat* (§ 392) u Pt सिश *sitaḥ*, Ger स्याय *syaya* u Pass सीयते *siyate* (§ 392) Caus सापयति *sayayati*, Des सिशासति *sīśasati*, Int. सेपीयते *sēshiyate*

* Final श्रि changed to इर and lengthened before य

126. व्यध् व्यध्, to strike.

P. विधयति *vidhyati* (see No. 105) || Pf. 3 विव्याध *vivyādha* (§ 311), 9 विविधुः *vivīdhuḥ*, I A. 1. अव्यात् *avyātsam*, 2. अव्यात्सीः *avyātsih*, 3. अव्यात्सीत् *avyātsīt*, 4. अव्यात्स्य *avyātsya*, 5. अव्याद्ध *avyāddham*, 6. अव्याद्धा *avyāddhām*, 7. अव्यात्स्य *avyātsma*, 8. अव्याद्ध *avyāddha*, 9. अव्यात्सुः *avyātsuh*, F. व्यहसति *vyahsati*, P. F. व्यद्धा *vyāddhā*, B. विध्यात् *vidhyāt* || Pt. विद्धः *viddhah* || Pass. विधयते *vidhyate*, Caus. व्याधयति *vyādhayati*, Des. विव्यहति *vivyahsati*, Int. देविधयते *vevidhyate*.

127. तृप् तृप्, to delight.

P. तृपयति *tripyati* || Pf. 1. ततृपे *tatarpa*, 2. ततृपिय *tatarpiṭha* or ततृप्य *tatarpiṭha* or ततृप्स्य *tatrapīṭha*, 3. ततृपे *tatarpa*, 4. ततृपिव *tatripira* or ततृप्स्य *tatripia*, I A. सतृपीत् *atarpīt* or सतृपीत् *atārpīt* (§ 337, I. 3) or सतृपीत् *atārpīt* (see No. 38) or II A. सतृपत् *atripat*, F. तृपयति *tarpiṣhyati* or तृप्स्यति *tarpsyati* or तृप्स्यति *trapsyati*, P. F. तृपयति *tarpitā*, तृपे *tarpitā* or तृपे *traptā*, B. तृप्यात् *tripyāt* || Pt. तृपः *triptah* || Pass. तृपयते *tripyate*, Caus. तृपयति *tarpayati*, Acr. सतृपीत् *atīripat* or सतृपेत् *atatarpat*, Des. तितृपयति *titripsati* or तितृपयति *titripishati*, Int. तृपयते *tarīripyate*.

128. मुह् मुह्, to be foolish.

P. मुहयति *muhyati* || Pf. 1. मुमोह *mumoha*, 2. मुमोह्य *mumohiṭha* or मुमोघ *mumogha* or मुमोद *mumodha*, II A. अमुहत् *amuhat* (§ 367, *pushādī*)*, F. मोहयति *mohyati* or मोहयति *mohishyati*, P. F. मोघा *mogdhā* or मोदा *modhā* (§ 129) or मोहिता *mohitā* || Pt. मुघः *mugdhah* or मुदा *mōdhah* || Pass. मुहयते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुहयति *mumukshati* or मुमोहयति *mumohishati*, Int. मोमुहयते *momuhyate*, मोमोह्य *momogdhī* or मोमोद *momodhī*.

129. नश् नश्, to perish, (यञ्)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanāśa*, 9. नेशुः *neśuh*, II A. अनशत् *anaśat* (*pushādī*) or अनेशत् *aneśat* (§ 366), F. नश्यति *naśishyati* or नश्यति *naśkshyati* (see No. 117) || Pt. नशः *nashah*, Ger. नष्टा *nashṭvā* or नष्टा *naśhṭvā* (§ 438).

130. शम् शम्, to cease, (शमु)

Eight Div verbs, शम् *śam*, तम् *jam*, दम् *dam*, धम् *dhām*, क्षम् *ksham*, क्षम् *ksham*, मद् *mad*, lengthen (their vowel in the special tenses) (Pāṇi VII. 3, 74)

P. शामयति *śamyati* || Pf. 3. शशाम *śaśāma*, 9. शम् *śamuh*, II A. अशामत् *aśamat*,

* The Śāraṣvati gives besides the second aorist the optional forms of the first aorist अमोहीत् *amohī* or अमोहीत् *amohī* (§ 337, I. 3. *radhādī*) or अमुह्यत् *amukshat* (§ 360). According to Pāṇi VII. 1, 53 (§ 365), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* n Pt शमिन् *śamīn* (§ 439), Caus शमयति *śamayati* (§ 452), he quiets, but शमयते *śamayate* or शम-ति, he secures (Dhātupīṭha 19, 70)

131. मिद *mid*, to be wet, (निमित्त)

मिद् *mid* takes *śiapa* as the special tenues (Filo vii 242)

P मेषति *medyati* n Pt मेषः *minnah*, wet, or मेषिन् *meditān* (§ 333 D 3*)

II Ātmanepada Verbs

132. जन *jan*, to spring up, (जनी)

जन *jan* substitutes जज्ज in the special tenues (Filo, vii 379)

P. जायते *jiyate* n Pt जये *jayīe* (§ 328, 3), I A जनति *janati* or जनन *janani* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B जनित *janit* n Pt जातः *jātaḥ*, Caus जनयति *janayati*, Dec. जिनयिते *janayati*, Int. जातयते *jāyiyate* or जैनयते *jāyanyate*.

133. पद *pad*, to go.

P. पद्यते *padyate* n Pt पदे *pade*, I A. 3 पयति *apidi* (§ 412), 4 पयत्यते *apatsitam*, 5 पयस्यते *apatsata*, F. पयसे *patsyate*, P. F. पया *paṭti*, B पयस्य *paṭisṭha* n Pt पयः *pannah* n Caus पययति *pādayati*, Aor पयिष्यति *apipodit*, Dec. पयसे *pitsate* (§ 471, 9), Int पयिष्यते *panipadyate* (§ 495)

134. बुध् *budh*, to perceive

P. बुध्यते *budhyate* n Pt बुध्ये *bubudhe*, I A. 1 बुध्यते *abuddhi*, 2 बुध्यते *abuddhā*, 3 बुध्यते *abuddha* or बुध्यते *abuddhi*, 4 बुध्यते *abuddhā*, 5 बुध्यते *abuddhā*, 6 बुध्यते *abuddhā*, 7 बुध्यते *abuddhā*, 8 बुध्यते *abuddhā*, 9 बुध्यते *abuddhā*, F. बुध्यते *bhudyate*, P. F. बुद्धा *buddhā*, B बुध्यते *bhudyate* n Pt बुद्धः *buddhaḥ* n Caus बुध्ययति *budhayati*, Aor बुध्यिष्यति *abubuddhit*, Dec. बुध्यिष्यते *bubuddhishate* or बुध्यते *bubuddhate*, Int बुध्यते *boludhyate*.

III. Parasmaipada and Ātmanepada Verbs

135. बध् *badh*, to bind, (बध्)

P. बध्यति *badyati* or बध्ते *bade* n Pt बधाह *badhi*, 2 बध्ते *badhi* (§ 137) or बध्ति *badhi*, Ātm. बधे *bade*, I A. 1 बध्यात *badhitam*, 2 बध्यात *badhit*, 3 बध्यात *badhit*, 4 बध्यात *badhit*, 5 बध्यात *badhit*, 6 बध्यात *badhit*, 7 बध्यात *badhit*, 8 बध्यात *badhit*, 9 बध्यात *badhit*, F. बध्यति *badyati*, P. F. बद्धा *badhi* n Pt बद्धः *badhi*, Caus बध्ययति *badyati*, Dec. बध्यते *badhit*, Int बध्यते *badhit*.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* ॥ Pf. चोरयांचकार *chorayāñchakāra*, I A. अचूचुरत् *achūchurat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitā*, B. चोरयात् *choryāt* (§ 386) ॥ Pt. चोरितः *choritah*, Ger. चोरयित्वा *chorayitvā* ॥ Pass. चोर्यते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिष्यति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिच्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि *chi*, as a Chur verb, may form P. चपयति *chapayati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मिच् *mit* (§ 462, note) ॥ I A. अचीचपत् *ochichapat* or अचीचयत् *achichayat*, B. चयात् *chapyāt* or चयात् *chayyāt*.

Note—Several Chur verbs are marked as मिच् *mit*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are जप् *jāp*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; यल् *yal*, to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति *kīrtayati* (§ 462, 2) ॥ I A. अचीकृतत् *achīkṛitat* or अचिकीर्तत् *achīkīrtat* (§ 377).

Su Class (Svādi, V Class).¹

I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति *sunoti*, I. ३ सुनु *sunu* (§ 321^b) ॥ Pf. सुषाव *sushāva*, Ātm. सुषुवे *sushuve*, I A. असाषीत् *asāśit* (§ 332, 4); the Sārasyati allows also असौषीत् *asaushit*, Ātm. असोष *asoshā*; the Sār. allows also असषिष् *asariṣha* (but see Pāṇ. VII. 2, 72); F. सोष्यति *soshyati*, P. F. सोढा *sodā*, B. सूयात् *sūyāt* ॥ Pass. सूयते *sūyate*, Aor. असाषि *asāṣi*, Caus. सापयति *sārayati*, Aor. असूपयत् *asūshavat*, Des. सुसूपति *susūshati*, Int. सोसूयते *sosūyate*.

Note—The *उ* of *सु* may be dropped before terminations beginning with *प्* or *म्*, and not requiring Guṇa; but this is not the case if *सु* is preceded by a consonant. This explains the double forms सुनुवः *sunurah* and सुन्यः *sunyah*, सुनुमः *sunumah* and सुम्यः *sumyah*, अमुनुव *amunura* and अमुन्य *amunya*, अमुनुष *amunusha* and अमुम्य *amumya*; and Ātm. सुनुवहे *sunurāhe* or सुन्यहे *sunyah*, सुनुमहे *sunumāhe* or सुम्यहे *sumyah*, अमुनुपहि *amunurahi* or अमुन्यहि *amunyah*, अमुनुमहि *amunumahi* or अमुम्यहि *amumyah*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिच्.)

P. चिनोति *chinoti* ॥ Pf. ३ चिचाप *chichāya* or चिकाप *chikāya*, १ चिच्युः *chichyuh* or चिक्युः *chikyuh*, Ātm. चिच्ये *chichye* or चिक्ये *chikye* (Pāṇ. VII. 3, 58), I A. अचैषीत् *achaiśit*, Ātm. अचेष *acheshā*, F. चेष्यति *cheshyati*, P. F. चेत्ता *chētd*,

B चीयत् *chīyāt* = Pass चीयते *chīyate*, Caus चाययति *chāyayati* or चाययति *chāyayati* (§ 463, II 6, and No 137), Des चिचिषति *chichishati* or चिचिषति *chichishati* (Pāṇ vii 3, 58), Int चेचिषते *chechishate*

141 सृ *śri*, to cover, (सृप्)

P सृणोति *śṛṇoti* = Pf सृज् *śṛj*, Aor सृजत् *śṛjāt*, Aor सृजिष्यति *śṛjishyati* (not सृजिष्यति *śṛjishyati*, if *śṛj* is used) or सृजिष्यति *śṛjishyati* (§ 332, 5, a rule which applies to the *Ātmanepada* only), F सृजिष्यति *śṛjishyati* (§ 332, 5), P F सृजते *śṛjate*, B सृजिष्यति *śṛjishyati*, Aor सृजिष्यति *śṛjishyati* (not सृजिष्यति *śṛjishyati* Pāṇ vii 2, 39) = Pass सृज्यते *śṛjyate*, Caus सृजयति *śṛjayati*, Des सृजिष्यति *śṛjishyati*, Int सृजयते *śṛjayate*

142

142 चृ *chṛ*, to choose, (चृप्)

P चृणोति *chṛṇoti* = Pf चृज् *chṛj*, Aor चृजत् *chṛjāt*, Aor चृजिष्यति *chṛjishyati* (not चृजिष्यति *chṛjishyati*, if *chṛj* is used) or चृजिष्यति *chṛjishyati* (§ 332, 5, a rule which applies to the *Ātmanepada* only), F चृजिष्यति *chṛjishyati* (§ 332, 5), P F चृजते *chṛjate*, B चृजिष्यति *chṛjishyati*, Aor चृजिष्यति *chṛjishyati* (not चृजिष्यति *chṛjishyati* Pāṇ vii 2, 39) = Pass चृज्यते *chṛjyate*, Caus चृजयति *chṛjayati*, Des चृजिष्यति *chṛjishyati*, Int चृजयते *chṛjayate*

II Parasmaipada Verbs

143 हि *hi*, to go, to grow

P हिणोति *hiṇoti* = Pf हिज् *hij*, Aor हिजत् *hijāt*, Aor हिजिष्यति *hijishyati* (not हिजिष्यति *hijishyati*, if *hij* is used) or हिजिष्यति *hijishyati* (§ 332, 5, a rule which applies to the *Ātmanepada* only), F हिजिष्यति *hijishyati* (§ 332, 5), P F हिजते *hijate*, B हिजिष्यति *hijishyati*, Aor हिजिष्यति *hijishyati* (not हिजिष्यति *hijishyati* Pāṇ vii 2, 39) = Pass हिज्यते *hijyate*, Caus हिजयति *hijayati*, Des हिजिष्यति *hijishyati*, Int हिजयते *hijayate*

144 शक् *śak*, to be able, (शक्)

P शक्नोति *śaknoti* = Pf शक्ज् *śakj*, Aor शक्जत् *śakjāt*, Aor शक्जिष्यति *śakjishyati* (not शक्जिष्यति *śakjishyati*, if *śakj* is used) or शक्जिष्यति *śakjishyati* (§ 332, 5, a rule which applies to the *Ātmanepada* only), F शक्जिष्यति *śakjishyati* (§ 332, 5), P F शक्जते *śakjate*, B शक्जिष्यति *śakjishyati*, Aor शक्जिष्यति *śakjishyati* (not शक्जिष्यति *śakjishyati* Pāṇ vii 2, 39) = Pass शक्ज्यते *śakjyate*, Caus शक्जयति *śakjayati*, Des शक्जिष्यति *śakjishyati*, Int शक्जयते *śakjayate*

145 शृ *śṛ*, to hear

This verb is by native grammar and classed with the *Bhū* verbs though as irregular. It substitutes *śṛ* for *śṛ* in the special tenses

P 3 शृणोति *śṛṇoti*, 6 शृणुते *śṛṇute*, 9 शृणुति *śṛṇanti*, 4 शृणुते *śṛṇute* or शृणुते *śṛṇute* = Pf 1 शृणुते *śṛṇute*, 2 शृणुते *śṛṇute* (§ 334, 8), 3. शृणुते

* According to Pāṇ vii 2 13 we might form शृणुते *śṛṇute* but Pāṇ vii 2 63 would sanction शृणुते *śṛṇute*. The special restriction, however of शृणुते *śṛṇute* to the *Veda* in Pāṇ vii 2, 64 is sufficient to fix शृणुते *śṛṇute* as the proper form in ordinary Sanskrit.

śuśrūṇa, 4 शुश्रूव *śuśruva*, 5 शुश्रूवपुः *śuśruvathuḥ*, 6 शुश्रूवतुः *śuśruvatuḥ*, 7 शुश्रूव
śuśruva, 8 शुश्रूय *śuśruṇa*, 9 शुश्रूवुः *śuśruvuh*, I A अश्रोयीत् *asraushīt*, F. अश्रोयति
śroshyati, P. F. श्रोता *śrotā*, B. श्रूयात् *śrūyāt* ॥ Pass. श्रूयते *śrūyate*, Aor. अश्रावि
aśrāvi, Caus. आश्रयति *śrāyati*, Aor. अश्रयवत् *aśhrayat* or अशिश्रयवत् *aśishrayat*
(§ 475), Des. श्रूयते *śuśrūṣhate* (Pān. 1. 3, 57), Int. शोश्रूयते *śośrūyate*.

146. आप् *āp*, to obtain, (आप्)

P. 3 आप्नोति *āpnōti*, 4 आप्नुवः *āpnuvah*, 9 आप्नवति *āpnuvati*, I आप्नोत् *āpnōt*,
O आप्नयात् *āpnuyāt*, I. 3 आप्नोतु *āpnōtu*, 2 आप्नहि *āpnuhi* ॥ Pf. आप् *āpa*, Aor.
आपत् *āpat*, F. आप्नयति *apnyati*, P. F. आप्ना *āplā* ॥ Pt. आप्नः *āplah* ॥ Pass
आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपयवत् *āpayat*, Des. ईप्सति *īpsati*

III Âtmanepada Verbs.

147. अस् *as*, to pervade, (अस्.)

P. 3 अस्नुते *asnuṭe*, 6 अस्नुयते *asnuṇṭe*, 9 अस्नुवते *asnuvate*, 4 अस्नुवहे *asnuvāhe*,
I 1 आस्रुवि *āsnuvi*, 2 आस्रुवाः *āsnuvāḥ*, 3 आस्रुन् *āsnuṇṭa*, 4 आस्रुवहि *āsnuvahi*,
5 आस्रुवाया *āsnuvāthām*, 6 आस्रुवाता *āsnuvātām*, 7 आस्रुमहि *āsnumahi*, 8 आस्रुध्वं
āsnuḍhvam, 9 आस्रुवत *āsnuvata*, O. अस्नुवोन् *asnuvīta*, I. 1 अस्नुय *asnuṇṭai*, 2 अस्नुय
asnuṣhva, 3 अस्नुतां *asnuṭām*, 4 अस्नुवावहे *asnuvāvāhai*, 5 अस्नुवाया *asnuvāthām*,
6 अस्नुवातां *asnuvātām*, 7 अस्नुवामहे *asnuvāmāhai*, 8 अस्नुध्वं *asnuḍhvam*, 9 अस्नुवता
asnuvatām ॥ Pf 1 आनसे *ānase*, 2 आनसिषे *ānaseṣhe* or आनसे *ānaseṣhe*, I A 1
आक्षि *ākshi*, 2 आक्षः *ākshāḥ*, 3 आक्ष *ākṣha*, 4 आक्षवहि *ākṣvahi*, 5 आक्षया *ākṣhā-*
thām, 6 आक्षता *ākṣhātām*, 7 आक्षमहि *ākṣmahi*, 8 आक्षध्वं *ākṣdhvam*, 9 आक्षत
ākṣhata, or 1 आक्षिषि *ākṣiṣhi*, 2 आक्षिषः *ākṣiṣhāḥ*, 3 आक्षिष *ākṣiṣha*, P. F.
अक्ष *akṣhā* or अक्षिता *akṣhā*, F. अक्ष्यते *akṣhyate* or अक्षिष्यते *akṣiṣhyate*, B. अक्षिष
akṣiṣhta or अक्षिषीष्ट *akṣiṣhta* ॥ Pt. अक्षः *akṣhāḥ* ॥ Pass. अक्ष्यते *akṣyate*, Aor
आक्षि *āxi*, Caus. आक्षयति *ākṣayati*, Aor. आक्षिषत् *ākṣiṣat*, Des. अक्षिष्यते *akṣiṣhate*,
Int. अक्षय्यते *akṣyate*.

Tan Class (Tanuṇḍi, VIII Class)

All verbs belonging to this class are Parasmaipada and
Âtmanepada Verbs

148. तन् *tan*, to stretch, (तन्)

P. तनोति *tanōti*, I. तनोतु *atanōt*, O. तनयात् *tannyāt*, I तनोतु *tanōtu*, Âtm
P. तनुते *tanute*, I तननुत *atanuta*, O. तन्वीत् *tanvīta*, I. तनुतां *tanuṭām* ॥ Pf 3
ततान *tātāna*, 9 तेनु *tenuh*, I A ततानीत् *tātānīt* or ततनीत् *atanīt* (§ 348), Âtm 3
ततनिष्ट *atanishṭa* or ततत् *atata* (§ 369), 2 ततनिष्टः *atanishṭhāḥ* or ततयाः *atathāḥ*,
F तनिष्यति *tanishyati*, P F. तनिता *tanitā*, B तन्यात् *tanyāt*, Âtm तनिषीष्ट *tani-*
shishṭa ॥ Pt ततः *tataḥ*, Ger तत्वा *tatā* or तनिवा *tanivā* ॥ Pass तप्यते *tāyate*
or तन्यते *tanyate* (§ 391), Caus तनयति *tāyati*, Aor ततीतन्त् *ātītanat*, Des.
तितनिषति *titanishati* or तितनीमति *tītanīmsati*, Int तंत्यते *tanlanyate*

Note—Verbs of the Tan class may raise their penultimate short vowel by Guna, चय् *ra*, to go, चयोति *arnoti* or चयोति *ymoti*. तनदिरुपयाय गुणो वा पिति, Śhr II 11, 3

149 चय् *kshan*, to kill, (चय्.)

P चयोति *kshanoti* u Pf चयाय *chakshāna*, I A चयणीत् *akshanāṭ* (§ 348*), Ātm 3 चयणिष्ठ *akshanishṭha* or चयत *akshata*, 2 चयणिष्ठा, *akshanishṭhāḥ* or चयपाः *akshatāḥ*,

150 क्षिप् *kshia*, to kill.

P क्षिपोति *kshinoti* or क्षेपोति *kshenoti* u I A क्षेपोन् *akshenāṭ*, Ātm चयणिष्ठ *akshenishṭha* or क्षिति *akshita*

151 सन् *san*, to obtain, (पण्)

P सनोति *sanoti* u Pf ससान *sasāna*, Ātm सेने *sene*, I A समनोत् *asānāṭ*, Ātm सननिष्ठ *asanishṭha* or समत *asāṭa* (Pān II 4, 79; VI 4, 42)

152 कृ *kr*, to do. (कृञ्)

कृ *kr* before weak terminations becomes कर् *kar*, but before strong terminations कुरु *kur* Before ए and म्, and the य् of the optative, the Vikarana उ is rejected, but the radical उ is not lengthened

P 1 करोमि *karomi*, 2 करोषि *karoshi*, 3 करोति *karoti*, 4 कुरुः *kurah*, 5 कुरुषः *kuruthah*, 6 कुरुतः *kurutah*, 7 कुरुमः *kurmah*, 8 कुरुष्व *kurutha*, 9 कुरुष्वेति *kurvānti*, I 1 सकारयं *akravam*, 2 सकरोः *akaroḥ*, 3 सकरोत् *akarot*, 4 सकुरुव *akurva*, 5 सकुरुत *akurutam*, 6 सकुरुत *akurutum*, 7 सकुरुम *akurma*, 8 सकुरुत *akuruta*, 9 सकुरुष्व *akurvān*, O 1 कुरुमि *kuryām*, 9 कुरुषुः *kuryuḥ*, I 1 करवाणि *karavāṇi*, 2 कुरु *kurva*, 3 करोतु *karotu*, 4 करवाय *karavāya*, 5 कुरुत *kurutam*, 6 कुरुत *kurutām*, 7 करवान *karavāṇi*, 8 कुरुत *kuruta*, 9 कुरुतु *kurvāntu* u Pf 1 चकार *chakāra*, 2 चक्रे *chakra*, 3 चकार *chakāra*, 4 चक्रे *chakre*, 5 चक्रुः *chakrah*, 6 चक्रुः *chakra*, 7 चक्रुः *chakra*, 8 चक्रुः *chakra*, 9 चक्रुः *chakra*, I A 1 अकार्षे *akarsham*, 2 अकार्षी. *akarshāḥ*, 3 अकार्षीत् *akarshāt*, 4 अकार्षे *akarsha*, 5 अकार्षे *akarsham*, 6 अकार्षे *akarsham*, 7 अकार्षे *akarsham*, 8 अकार्षे *akarsham*, 9 अकार्षे *akarsham*, F. करिष्यति *karishyati*, P. F. कर्ता *karta*, B 1 क्रियाय *kriyasam*, 2 क्रियाः *kriyāḥ*, 3 क्रियात् *kriyāt*, 4 क्रियास *kriyāna*, 5 क्रियासे *kriyāstam*, 6 क्रियाप्ता *kriyāstām*, 7 क्रियास *kriyāsmā*, 8 क्रियास *kriyāsta*, 9 क्रियानु *kriyānu*

Ātmanepada P 1 कुरु *kurve*, 2 कुरुष्व *kurushve*, 3 कुरुते *kurute*, 4 कुरुते *kurvāḥ*, 5 कुरुष्वेति *kurvāṭhe*, 6 कुरुष्वेति *kurvāṭhe*, 7 कुरुष्वेति *kurvāṭhe*, 8 कुरुष्वेति *kurvāṭhe*, 9 कुरुष्वेति *kurvāṭhe*, I 1 सकुरुष्व *akurva*, 2 सकुरुष्व *akurvāṭhe*, 3 सकुरुष्व *akuruta*, 4 सकुरुष्वेति *akurvāḥ*, 5 सकुरुष्वेति *akurvāṭhe*, 6 सकुरुष्वेति *akurvāṭhe*, 7 सकुरुष्वेति *akurvāṭhe*, 8 सकुरुष्वेति *akurvāṭhe*, 9 सकुरुष्वेति *akurvāṭhe*, O 1 कुरुष्व *kurvāṭhe* &c, I 1 कुरुष्व *kurvāṭhe*, 2 कुरुष्व *kurvāṭhe*, 3 कुरुष्व *kurvāṭhe*, 4 कुरुष्व *kurvāṭhe*, 5 कुरुष्व *kurvāṭhe*, 6 कुरुष्व *kurvāṭhe*, 7 कुरुष्व *kurvāṭhe*, 8 कुरुष्व *kurvāṭhe*, 9 कुरुष्व *kurvāṭhe* u Pf 1 चक्रे *chakre*, 2 चक्रे *chakre*, 3 चक्रे

chakre, 4 चक्राये *chakruahe*, 5 चक्राये *chakruthe*, 6 चक्राते *chakrale*, 7 चक्रमहे *chakrimahe*, 8 चक्रुहे *chakrudhe*, 9 चक्रिरे *chakrure*, I A 1 सकृदि *akrishi*, 2 सकृपा *akrithah*, 3 अकृत *akrita*, 4 अकृषहि *akrishvahi*, 5 अकृषाया *akrishathim*, 6 अकृषाता *akrishatam*, 7 अकृषहि *akrishmahi*, 8 अकृद् *akridham*, 9 अकृषत *akrishata*, F करिष्यते *karishyate*, B 3 कृषीह *kriśhīha*, 8 कृषीद् *kriśhidham* ॥

Pt कृत *kritah*, Ger कृता *kritā* ॥ Pass क्रियते *kriyate*, Aor सकरि *akari*, Caus कारयति *karayati*, Aor सचरीकरत *achikarat*, Des चिकरीरिति *chikirshati*, Int चेक्रीयते *chekriyate*, चकरीति *charkariti* &c, or चकरीति *charkariti* &c (§ 490)

Krī Class (Kryādi I A Class)

I Parasmaipada and Ātmanepada Verbs

153 क्री *krī*, to buy, (इक्रीन)

P क्रोयाति *krināti* ॥ Pf 1 चिक्राप *chikrāya*, 2 चिक्रयिष *chikrayitha* or चिक्रेष *chikretha*, 3 चिक्राप *chikrāya*, 4 चिक्रियिष *chikriyā*, 5 चिक्रियषु *chikriyathuh*, 6 चिक्रियतु *chikriyatuh*, 7 चिक्रियिष *chikriyima*, 8 चिक्रिय *chikriya*, 9 चिक्रियु *chikriyuh* I A सक्रीषीत *akraishīti*, Ātm अक्रीष *akreshīta*, F क्रेष्यति *kreshyati*, P F क्रेता *kreta*, B क्रोयात *kriyat*, Ātm क्रीषीह *kriśhīha* ॥ Pt क्रीत *krīta* ॥ Pass क्रोयते *kriyate*, Caus क्रापयति *krapayati* Des चिक्रीरिति *chikriśhati* Int चेक्रीयते *chekriyate*

154 मी *mī*, to kill, (मीन)

The roots मी *mī* मि *mī* (Su) and दी *dī* (Div) take final पा *ā* whenever the र *ē* or इ *i* would be liable to Guns or १ *r* dāhu and in the gerund in य *ya* (§ 432) Pān १. 1. 50

P मीनाति *mināti* ॥ Pf 1 ममी *mamau*, 2 ममाप *mamātha* or ममिष *mamitha*, 3 ममी *mamau*, 4 मिमिष *mimya*, 5 मिम्यषु *mimythuh*, 6 मिम्यतु *minyathuh*, 7 मिमिष *mimya*, 8 मिम्य *mimya*, 9 मिम्यु *mimyuh*, I A अमासीत *amasīti* (§ 353), Ātm अमास *amāsta* (§ 353) F मास्यति *misya* P F मात *māta* B मीयात *miyāt*, Ātm मासीह *māśīha* ॥ Pt मीत *mīta*, Ger मीत्वा *mītvā* माप *-māya* ॥ Pass मीयत *miyate* Caus मापयति *mapayati* (§ 463, II 19), Des मिसति *mitsati* (§ 471, 8), Int मेमीयते *memiyate*

155 स्तम्ब *stambh*, to support, (स्तम्भ)

The verbs स्तम्ब *stambh* स्तुम्ब *stumbh* स्तम्ब *stambh* स्तुम्ब *stumbh* and स्तु *sku* may be conjugated as *kri* or as *Su* verbs

P स्तम्भाति *stambhāti* or स्तम्भोति *stambhōti* &c, I अस्तम्भात *astambhāti*, O स्तम्भायान् *stambhānyat*, I 1 स्तम्भानि *stambhāni*, 2 स्तम्भान *stambhāna** 3 स्तम्भातु *stambhāntu*, 4 स्तम्भाय *stambhānta* 5 स्तम्भीत *stambhītam* 6 स्तम्भीता *stambhītam* 7 स्तम्भान *stambhāntu*, 8 स्तम्भीत *stambhīta*, 9 स्तम्भान्तु *stambhāntu* ॥ Pf तस्तम्ब *tastambha* I A अस्तम्भीत *astambhīti* or II A अस्तम्भत *astambhat* (§ 367) F स्तम्भयति *stambhishyati*, P F स्तम्भित *stambhīti*, B स्तम्भात *stambhāt* ॥ Pt स्तम्ब *stambha*, Ger स्तम्भित्वा *stambhītvā* or

* *kri* verbs end ng in consonants form the 2nd pers. a ng imperat re in यान् *diā*

सम्भ्रा *stambhā* ॥ Pass सम्भ्रियते *stambhyate*, Caus सम्भ्रयति *stambhayati*, Des त्रिस्तम्भयति *tristambhishati*, Int ताम्भ्रियते *tastambhyate*

156 पु *pu*, to purify, (पून्)

The kri verbs beginning with पू *pu* shorten their vowel in the special tenses (Pan vi 3 80)
They stand Dhātupāṭha 31, 12-32. The more important are पू *id* to cut पू *stf* to cover पू *erf* to choose पू *du* to shake पू *stf* to fill पू *stf* to tear पू *stf* to wither

P पुनति *punati*, Âtm पुनति *punkte* ॥ Pf पुपान् *pupua*, Âtm पुपुवे *pupue*,
1 A अपापीन् *apapi*, Âtm अपापिह *apapiṣṭha*, F पपिषति *papiṣyati*, P F पपिता
papita ॥ Pt पून् *pūta*, Ger पुन्त *putā* (पपित *papita* and पपित्वा *papitvā*
(§ 424) belong to पू *pū*, पवते *parate* (Bhū class), see § 333 D) ॥ Pass पूयते
pūyate, Caus पापयति *papayati*, Aor लपीपन् *apiparāt*, Des पुपूयति *pupūṣhati*
(पिपिषिते *pipīṣhate* belongs to पू *pū*, पवते *parate*, Bhū class, Pan vi 2, 74).
Int पोपुयते *popūyate*

157 ग्रह *grah*, to take

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations
(Pan vi 1, 16)

P गृह्णाति *grahṇati*, Âtm गृह्णाति *grahṇite*, I अगृह्णात् *agrahṇat*, Âtm अगृह्णात् *agrahṇā*, O गृह्णीषात् *grahṇīṣyāt*, Âtm गृह्णीषात् *grahṇīṣṭha*, I गृह्णातु *grahṇātu*
(३ गृहाय *grahaaya*), Âtm गृह्णाता *grahṇātā* ॥ Pf १ ग्राह्य *grahya*, २ ग्राह्यिष
grahyīṣṭha, ३ ग्राह्य *grahya*, ४ ग्राह्यिष *grahyīṣṭha*, ५ ग्राह्य *grahya*, ६ ग्राह्यिष
grahyīṣṭha, ७ ग्राह्यिष *grahyīṣṭha*, ८ ग्राह्य *grahya*, ९ ग्राह्यिष *grahyīṣṭha*,
1 A १ अग्राहीष *agrahīṣṭha* (§ 341 and § 348 *), २ अग्राही *agrahī*, ३ अग्राही
agrahī, Âtm १ अग्राहीष *agrahīṣṭha*, २ अग्राहीष *agrahīṣṭha*, ३ अग्राहीष
agrahīṣṭha, F ग्राहीषति *grahīṣyati*, P F ग्राहीषा *grahīṣā*, B ग्राह्य *grahya*, Âtm
ग्राहीषीह *grahīṣīṣṭha* ॥ Pt गृहीत् *grahīta*, Ger गृहीत्वा *grahītvā* ॥ Pass गृह्यते
grahyate, Aor अग्राहि *agrahi*, Int ग्राह्यते *grahyate* or ग्राहिष्यते *grahīṣyate*
see, Caus ग्राहयति *grahayati*, Des निपृयति *niprīṣhati*, Int जरीगृह्यते *jari-*
grahyate, जाग्रदि *jagradhi* (not जाग्रदि *jagradhi*)

II Parasmaipada Verbs.

158 ज्ञा *gyā*, to grow weak

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations.
(See No 151)

P जिनति *jindati*, I जिनित्वा *jindatvā*, O जिनोषात् *jindyāt*, I जिनात् *jinaat* ॥
Pf १ जिन्य *jyau*, २ जिन्यिष *jyāṣṭha* or जिन्याप *jyāṣṭha*, ३ जिन्य *jyau*,
४ जिन्यिष *jyāṣṭha*, 1 A जिन्यातो *jyāt*, F जिन्याति *jyayati*, B जिन्यात् *jyāt* ॥
Pt जित् *jina*, Ger जित्वा *jitvā*, Caus जिनयति *jyayati*, Des निजिनयति *nijayati*,
१ निजिनयति *nijayati*, Int जिनयते *jyayate*

159. ज्ञा *jñā*, to know.

This verb substitutes *ज्ञा* in the special tenses (Pāṇ. VII 3. 79) :

P. जानाति *jānāti*, I. जानानात् *ajānāt*, O. जानीयात् *jāniyāt*, I. जानातु *jānātu* || Pf. जज्ञी *jājñau*, I A. जज्ञासौ *ajjāsāt*, F. ज्ञास्यति *jñāsyati*, P. F. ज्ञाता *jñātā*, B. ज्ञायत् *jñādyāt* or ज्ञेयत् *jñeyāt* || Pt. ज्ञातः *jñātah* || Pass. ज्ञायते *jñāyate*, Aor. जज्ञायि *ajjāyī*, Caus. ज्ञपयति *jñāpayati* (See § 462, II. 15), Aor. जज्ञापत् *ajjāpat*, Des. जज्ञासते *jijñāsate*, Int. ज्ञास्यते *jājñāyate*.

160. बध् *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बधीयात् *badhniyāt*, I. बध्नातु *badhnātu* || Pf. 1. बबंध babandha, 2. बबंधिष babandhiṣṭhā or बबंध babanddha or बबंध babandha, I A. 1. अभन्तं *abhdntsam*, 2. अभन्ति *abhdntsih*, 3. अभन्ति *abhdntsih*, 4. अभन्तु *abhdntsa*, 5. अबन्धं *abānddham*, 6. अबन्धा *abānddhām*, 7. अभन्त्स *abhdntsma*, 8. अबन्ध *abānddhā*, 9. अभन्तुः *abhdntsuh*, F. भन्सति *bhdntsyati*, P. F. बन्धा *banddhā*, B. बध्नात् *badhyāt* || Pt. बद्धः *baddhah*, Ger. बद्धा *baddhā* || Pass. बध्यते *badhyate*, Caus. बधयति *bādhyati*, Aor. अबधत् *abadhat*, Des. बिभन्सति *bibhdntsati*, Int. बावध्यते *bābadhyate*, बाबन्धि *bābandhi*.

III. Âtmanepada Verbs.

161. वृ *vrī*, to cherish, (वृ.)

P. वृणीते *vrīṇīte*, I. अवृणीत् *avṛīṇīta*, O. वृणीयात् *vrīṇīyāt*, I. वृणीतां *vrīṇītām* || Pf. वृत्ते *vrīṭte*, I A. अवृषि *avarishṣa* or अवृषे *avarishṣa* or अवृत् *avrīṭa*, F. वृष्यते or वृष्यते *vrīṣhyate*, P. F. वरिता or वरीता *varitā*, B. वरिष्ये *varishṣṭhā* or वृषि *vrīṣṣṭhā* || Pt. वृत्तः *vrīṭah* || Pass. व्रियते *vrīyate*, Caus. वरयति *vārayati*, Des. विवृष्यते or विवरीयते *tivarishate*, Int. वेव्रीयते *vevriyate*, वर्वति *varvarti* &c. Contracted forms of the Des. and Int., ववृषति *vuvṛshati* and ववृष्यते *vovṛyate*.

Ad Class (Addādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद् *adah*, 5. अत्थः *atthah*, 6. अत्तः *attah*, 7. अत्तः *admah*, 8. अत्थ *attha*, 9. अदन्ति *adanti*, I. 1. आदं *ādam*, 2. आदः *ādah* (Pāṇ. VII. 3, 100)*, 3. आदत् *ādat*, 4. आद्वा *ādva*, 5. आतं *ātām*, 6. आतां *ātām*, 7. आस *ādma*, 8. आत्त *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*, I. 1. अदन्ति *adāni*, 2. अद्दि *addhi*†, 3. अद्दु *addu*, 4. अद्वा *adiva*, 5. अत्तं *attam*, 6. अत्तां *attām*, 7. अदात् *adāma*, 8. अत्त *atta*, 9. अदन्तु *adantu* || Pf. 1. आद *āda*,

* अद् *ad* inserts अ *a* before terminations consisting of one consonant

† When हि *hi* is added immediately to the final consonant of a root, it is changed to धि *dhi*. (Pāṇ VI 4. 101)

२ चादिषु *śādiṣṭha* &c., or substituting *यत् ghas**, १. जघास *jaghāsa*, २. जघन्तिषु *jaghāntiṣu*, ३. जघाम *jaghāsa*, ४. जघिषु *jaghāṣu*, ५. जघन्तुः *jaghāntuh*, ६. जघतुः *jaghātuh*, ७. जघिषु *jaghāṣu*, ८. जघ *jagha*, ९. जघन्तुः *jaghāntuh*, II A. i. जघस *aghasam*, २. जघसः *aghasah*, ३. जघसन् *aghasat*, F. जघसति *aghasati*, P. F. जघा *atā*, B. जघात् *adyāt* n Pt. जघन्तुः *jaghāntu*, Ger. जघन्तु *jagdhva*, जघन्तु *jagdhya* (Pān. II. 4, 36) n Pass. जघते *adyate*, Caus. जादयति *ādayati*, Aor. जादिदन् *ādīdat*, Des. निघसति *jighatsati*.

163. खा *psā*, to eat.

P. खाति *psāti*, I. ३. खात् *apsāt*, १. खान् *apsān* or खन्तुः *apeuh* (§ 322), O. खायात् *psāyāt*, I. खात् *psātu* n Pt. खाती *apsāti*, I A. खातीन् *apsānti*, F. खास्यति *psāsyati*, P. F. खाता *psāti*, B. खायात् *psāyāt* or खेयात् *psēyāt* n Pass. खायते *psāyate*, Caus. खापयति *psāpayati*, Des. पिष्याति *piṣyati*, Int. पाष्याते *pāṣyāte*.

164. मा *mā*, to measure.

P. माति *māti*, I. ३. मात् *amāt*, १. मान् *amān* or मन्तुः *amuh*, O. मायात् *māyāt*, I. मात् *mātu* n Pt. ममी *mamā*, I A. मामीन् *amānti*, F. मास्यति *māsyati*, P. F. माता *mātā*, B. मयात् *mēyāt* n Pt. मितः *mitah*, Ger. मित्वा *mitā*, माय *māya* n Pass. मीयते *mēyate*, Aor. मतापि *amāgi*, Caus. मापयति *māpayati*, Aor. ममीदपत् *amīmapat*, Des. मितति *mīṣati*, Int. मेमीयते *mēmīyate*, मामति *māmāti* or मानेति *māmeṣi*.

165. या *yā*, to go.

P. याति *yāti*, I. ३. यात् *ayāt*, १. यान् *ayān* or यन्तुः *āyuh*, O. यायात् *yāyāt*, I. यात् *yātu* n Pt. ययी *yoyau*, I A. ययामीन् *ayānti*, F. यास्यति *yāsyati*, P. F. याता *yātā*, B. यायात् *yāyāt* n Pt. यातः *yātah* n Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. यायीदपत् *ayīyapat*, Des. वियाति *yīyāṣati*, Int. यायाते *yāyāyate*.

166. ह्या *hīyā*, to proclaim.

P. ह्याति *hīyāti*, I. ह्यात् *akhīyāt*, O. ह्यायात् *hīyāyāt*, I. ह्यात् *hīyātu* n Pt. ह्ययी *chakhyau*, II A. ह्ययम् *akhīyat*, F. ह्यास्यति *hīyāsyati*, P. F. ह्याता *hīyātā*, B. ह्यायात् *hīyāyāt* or ह्येयात् *hīyēyāt* n Pt. ह्यातः *hīyātah* n Pass. ह्यायते *hīyāyate*, Aor. ह्ययापि *akhīyāgi*, Caus. ह्यापयति *hīyāpayati*, Aor. ह्यपिदपत् *achīkhyapat*, Des. विह्याति *chīkhyāṣati*, Int. ह्यायाते *chīkhyāyate*.

167. वा *vā*, to desire.

This root takes *Samprasāraḥ* before the strong terminations of the special tenses, and in the weakening forms generally.

P. १. वशिषि *vāśiṣi*, २. वशिषि *vāśiṣi* (§§ 125, 120), ३. वशि *vāśiṣi*, ४. वशः *vāśah*, ५. वशः *vāśah*, ६. वशः *vāśah*, ७. वशः *vāśah*, ८. वश *vāśah*, ९. वशीति *vāśanti*,

* In the tenses where *यद् ad* is deficient, *यत् ghas* is used instead

† This is formed from *जघ्* *jagh*, to eat, a reduplicated form of *यत् ghas* (Pān II 4. 36.)

I 1 अवश *avaśam*, 2 अवट *avaṭ*, 3 अवद् *avat*, 4 औश *auśa*, 5 औष्ट *auṣṭam*,
6 औष्टा *auṣṭām*, 7 औशन *auśma*, 8 औष्ट *auṣhta*, 9 औशन *auśan*, O उश्यात् *uśyāt*,
I 1 वशानि *vaśāni*, 2 उद्दि *uddhi*, 3 वष्टु *vaṣṭu*, 4 वशाव *vaśava*, 5 उष्ट *uṣṭam*,
6 उष्टा *uṣṭām*, 7 वशाम *vaśama*, 8 उष्ट *uṣṭa*, 9 उशन्तु *uśantu* || Pf 3 उवाश *uvaśa*,
9 ऊशु *ūsuh*, I A उवाशीत् *avāśit*, F वशिष्यति *vaśiṣhyati*, P F वशिता *vaśita*,
B उश्यात् *uśyat* || Pass उश्यते *uśyate*, Caus वाशयति *vaśayati*, Des विवशिष्यति
vivaśiṣhati, Int वावश्यते *vāvaśyate*, वावष्टि *vavashṭi*

168 हन् *han*, to kill

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the
weakening forms generally if the terminations begin with any consonants except nasals
or semivowels (Pāṇ vi 4 37) Before strong terminations beginning with vowels
हन् *han* becomes ण् *gha* (Pāṇ vii 3 54). In the aorist and benedictive षट् *caḥ* is sub
stituted. The desiderative intensive and the aorist passive are derived from घन् *ghan*
the causative from घन् *ghat*

P 1 हन्मि *hanmi*, 2 हसि *hanasi*, 3 हति *hanis*, 4 हन्व *hānvaḥ*, 5 हव *haṭhaḥ*,
6 हत *hataḥ*, 7 हन्म *hanmaḥ*, 8 हव *haṭha*, 9 घन्ति *ghnanti*, I 1 अहन् *aḥanam*,
2 अहन् *aḥan*, 3 अहन् *aḥan*, 4 अहन्व *ahanva*, 5 अहत *aḥatam*, 6 अहता *ahatam*,
7 अहन्म *ahanma*, 8 अहत *ahata*, 9 अघन् *aghnas*, O ह्यात् *hanyat*, I 1 हनानि
hanani, 2 जहि *jahi* (Pāṇ vi 4 36), 3 हन्तु *hantu*, 4 हन्वा *hanava*, 5 हत *hatam*,
6 हता *hatam*, 7 हनाम *hanama*, 8 हत *hata*, 9 घन्तु *ghnantu* || Pf 1 जघान *jaghāna*
(Pāṇ vii 3 55), 2 जघनिष *jaghanuṭha* or जघय *jaghanuṭha*, 3 जघान *jaghana*,
4 जघिष *jaghniva*, 5 जघन्तु *jaghnatuh*, 6 जघन्तु *jaghnatuh*, 7 जघिम *jaghnima*,
8 जघ *jaghna*, 9 जघ्नु *jaghnūḥ*, I A अवधीत् *avadhīti*, F हनिष्यति *hanishyati*,
P F हत *hanit*, B वधात् *vadhyat* || Pt हत *hataḥ*, Ger हत्वा *hatva*, हत्य *-hatya*
(§ 449) || Pass हन्ते *hanyate*, Aor अघामि *aghami* or अवधि *avadhi* (§ 407),
Caus घातयति *ghatayati*, Aor अघीयन्त *ajighatāt*, Des जिघांसति *jighamsati*
Int जघन्ते *jagghanyate* or जेघीयन्ते *jeghniyate* (Pāṇ vii 4, 30 v, he kills),
जघति *jagghanti*

169 यु *yu*, to mix

Verbs of this class ending in यु *u* take in the special tenses यृद्धि instead of Guna before
weak terminations beginning with consonants (Pāṇ vii 3 82)

P 1 योमि *yāumi*, 2 योषि *yāuṣi*, 3 योति *yauti*, 4 युव *yuvah*, 5 युव *yuthah*,
6 युत *yutah*, 7 युम *yumah*, 8 युप *yutha*, 9 युवति *yuvanti*, I 1 अयव *ayavam*,
2 अयो *ayauh*, 3 अयोत् *ayaut*, 4 अयुव *ayuva*, 5 अयुत *ayutam*, 6 अयुता *ayutām*,
7 अयुम *ayuma*, 8 अयुत *ayuta*, 9 अयुवन् *ayuvan*, O युयात् *yuyat*, I 1 यवानि *yavani*,
2 युहि *yuhi*, 3 योतु *youtu*, 4 यवाव *yavava*, 5 युत *yutam*, 6 युता *yutām*, 7 यवाम
yavama, 8 युत *yutam*, 9 युवन्तु *yutāntu* || Pf 3 युयाव *yuyava*, 9 युयुव *yuyuvuh*,
I A यवावीत् *ayāvīti*, F यविष्यति *yaviṣhyati*, P F यविता *yavitā*, B यूयात् *yūyat* ||
Pt युत *yutah* || Pass यूयते *yūyate*, Aor अयावि *ayāvi*, Caus यापयति *yāpayati*,
Des यूयति *yuyūṣhati*, Int योयते *yoyāyate*, योयोति *yoyoti*

170 रु ru, to about

The verbs रु in, रु ru, रु stv may take ई before all terminations of the special tenses beginning with consonants (Pān VII 3.95)

P. 1. रीनि raumi or रवीनि ravāni, 2. रीषि raushi or रवीषि ravīshi, 3. रीति rauti or रवीति ravīti, 4. रुवः ruvāh or रुवीवः ruvīvāh, 5. रुपः ruthah or रुवीपः ruvīthah, 6. रुतः rutaḥ or रुवीतः ruvītaḥ, 7. रुमः rumah or रुवीमः ruvīmah, 8. रुष रुथा or रुवीष ruvītha, 9. रुषति ruvanti, I. 1. अरवं aravam, 2. अरोः arauḥ or अरवीः aravīḥ, 3. अरोत् araut or अरवीत् aravīṭ, 4. अरुव aruva or अरुवीव aruvīva, 5. अरुत arutah or अरुवीत aruvīta, 6. अरुतां arutān or अरुवीतां aruvītām, 7. अरुम aruma or अरुवीम aruvīma, 8. अरुत aruta or अरुवीत aruvīta, 9. अरुवन् aruvan, O. रुवात् ruyāt or रुवीवात् ruvīyāt, I. 1. रवाधि ravāni, 2. रुहि ruhi or रुवीहि ruvīhi, 3. रेतु rautu or रवीतु ravītu, 4. रवाव ravāva, 5. रुतं rutam or रुवीतं ruvītam, 6. रुतां rutān or रुवीतां ruvītām, 7. रवाव ravāva, 8. रुत ruta or रुवीत ruvīta, 9. रुवन्तु ruvantu ॥ Pf 3. रुवाव ruvāva, 9. रुवुः ruvuvāh, I A. अरवीत् aravīṭ, F. रविष्यति ravīshyati, P. F. रविता ruvītā, B. रुवात् ruyāt ॥ Pt. रुत ruta ॥ Pass. रुवते ruyate, Caus. रावयति rāvayati, Des. रुवति ruvīshati, Int. रोवते yorīgate

Note—The Śārasvatī gives अरोषीत arauśīti, रोष्यति roshyati, and रोता rōta but see § 332, 4. It likewise extends the use of ई to रु २५, to praise

171 इ २, to go

P. 1. इनि emi, 2. इषि eṣhi, 3. इति eti, 4. इवः ivāḥ, 5. इपः ithah, 6. इतः itah, 7. इवः ivah, 8. इपः itha, 9. इति yanti, I. 1. आय ayam, 2. ऐ. aih, 3. ऐत् ait, 4. ऐव aiva, 5. ऐतं aitam, 6. ऐतां aitām, 7. ऐम aima, 8. ऐत aita, 9. आयन् ayan, O. इयात् iyāt, I. 1. आयति ayāni, 2. इहि ihi, 3. इतु etu, 4. आयव ayava, 5. इतं itam, 6. इतां itām, 7. आयान ayama, 8. इत ita, 9. इतु yantu ॥ Pf 1. इयाव iyāva, 2. इषयिष iyayītha or इषेय iyētha, 3. इयाव iyāva, 4. इषिव iyaiva, 5. इषुः iyathuh, 6. इयन्तु iyantu, 7. इषिम iyaiva, 8. इय iya, 9. इषु iyaḥ, I A. 1. अगं agam (Pān II 4. 45), 2. अगाः agāḥ, 3. अगात् agāt, 4. अगाम agāma, 5. अगात agātam, 6. अगातां agātām, 7. अगाम agama, 8. अगात agāta, 9. अगु. aguk (§ 358), F. इष्यति eṣhyati, P. F. एता etā, B. इयात् iyaṭ ॥ Pt. इत itah, Ger. इता itva, इत -itya ॥ Pass. इवते iyate, Aor. अगामि agāmi (§ 404), Caus. गमयति gamayati (Pān II. 4. 46), Des. विगमयति vīgamayati (Pān II 4. 47) But see § 463, II 1, and § 471, 4. with regard to this and cognate verbs if preceded by prepositions

172 विद् vid, to know

P. 1. वेदि vedmi, 2. वेदि zeis, 3. वेदि zell, 4. विद्ः viddah, 5. विपः viddah, 6. विद्ः viddah, 7. विपः vidmah, 8. विपः viddha, 9. विदति vidanti, I. 1. अवेदं avedam, 2. अवेः aveḥ or अवेत् avel (Pān. VIII 2. 75), 3. अवेत् aret (§ 132 *), 4. अविद् avida, 5. अविदं aviddam, 6. अविदा aviddān, 7. अविपः avidama, 8. अविपः avilla, 9. अविदन् avidan or अविदुः aviduh, O. विदात् vidyāt, I. 1. वेदादि vedāni (or

विदांकराणि *vidāṃkaraṇi* &c, Pān III. 1, 41), 2 विद्धि *viddhi*, 3 वेत्तु *vettu*, 4 वेदाय *vedāya*, 5 वित्तं *vitam*, 6 वित्ता *vitām*, 7 वेदाम *vedāma*, 8 वित्त *vitta*, 9 विदंतु *vidantu* ॥ Pf विवेद *vueda* or विदांषकार *vidāṃchakāra* (§ 326), I A. अवेदीत् *avedit*, I वेदिष्यति *vedishyati*, P F. वेदिता *veditā*, B विद्यात् *vidyāt* ॥

Another form of the Present is, 1 वेद *veda*, 2 वेत्त *vettha*, 3 वेद *veda*, 4 विद् *vidā*, 5 विदधुः *vidadhuh*, 6 विदतुः *vidatuh*, 7 वित्त *vitma*, 8 विद *vida*, 9 विदुः *viduh* ॥ Pt विदितः *viditah*, Ger. विदिता *viditā* ॥ Pass विद्यते *vidyate*, Aor अवेदि *avedi*, Caus वेदयति *vedayati*, Aor अवीविदत् *avivīdat*, Des विविदिषति *vividishati* (Pān 1. 2, 8), Int वेविद्यते *vevidyate*, वेवेत्ति *vevetti* .

173 अस् *as*, to be

P. 1 अस्मि *asmi*, 2 अस् *asi*, 3 अस्ति *asti*, 4 स् *asah*, 5 स्यः *stah*, 6 स्तः *stah*, 7 स्मः *smah*, 8 स्य *sika*, 9 मति *santi*, I 1 आस *usam*, 2 आसीः *āsīh*, 3 आसीत् *āsīt*, 4 आस *āsa*, 5 आसं *āsam*, 6 आस्ता *āstām*, 7 आस्य *āsma*, 8 आस *āsta*, 9 आसन् *āsan*, O 1 स्या *syām*, 2 स्याः *syāh*, 3 स्यात् *syāt*, 4 स्याव *syāva*, 5 स्यात *syatam*, 6 स्याता *syatam*, 7 स्याम *syāma*, 8 स्यात *syata*, 9 स्युः *syuh*, I 1 असानि *asāni*, 2 एधि *edhi*, 3 अस्तु *astu*, 4 असाय *asāva*, 5 स्त *stam*, 6 स्ता *stām*, 7 असाम *asāma*, 8 स्त *sta*, 9 स्तु *santu* ॥ Pf 1 आस *asa*, 2 आसिष *āsītha*, 3 आन *asa*, 4 आसिष *āsīva*, 5 आसधुः *āsadhuh*, 6 आसतुः *āsatuh*, 7 आसिम *āsima*, 8 आस *āsa*, 9 आसुः *āsuh*, Åtm 1 आसे *āse*, 2 आसिषे *āsīshe*, 3 आसे *āse*, 4 आसिषे *āsīshe*, 5 आसापे *āsāthe*, 6 आसाते *āsate*, 7 आसिमहे *āsīmahe*, 8 आसिषे *āsīdhe*, 9 आसिरे *āsire* *

174 मृज् *mry*, to cleanse, (मृजू)

This verb takes Vriddhi instead of Guna (Pān VII 2, 114), it may take Vriddhi likewise before terminations that would not require Guna, if the terminations begin with a vowel (Siddh Kaum vol II p 122)

P 1 मार्ज्मि *mārymi*, 2 मार्शि *markshi*, 3 मार्शि *marshi* (§ 124), 4 मृज् *mryah*, 5 मृष *mrishah*, 6 मृष *mrishuh*, 7 मृज् *mrymah*, 8 मृष *mrishu*, 9 मृजति *mryanti* or मार्जति *māryanti*, I 1 ममार्जे *mamarya*, 2 ममार्जे *mamari*, 3 ममार्जे *amari*, 4 ममृज *amryva*, 5 ममृष *amrisham*, 6 ममृष *amrisham*, 7 ममृज *amryma*, 8 ममृष *amrishu*, 9 ममृजन् *amryam* or ममार्जन् *amaryam*, O मृज्यात् *mryyat*, I 1 मार्जानि *maryani*, 2 मृद्धि *mriddhi*, 3 मार्शु *marshu*, 4 मार्जाय *māryava*, 5 मृष *mrisham*, 6 मृष *mrishām*, 7 मार्जाम *māryāma*, 8 मृष *mrishu*, 9 मृजंतु *mryantu* or मार्जंतु *māryantu* ॥ Pf 1 ममार्जे *mamarya*, 2 ममार्जिष *mamaryi* or ममार्जे *mamārshītha*, 3 ममार्जे *mamarya*, 4 ममृजिष *mamryi* or ममार्जिष *mamārshīva*, 5 ममृजधुः *mamryadhuh* or ममार्जधुः *mamārshadhuh*, 6 ममृजतुः *mamryatuh* or ममार्जतुः *mamārshatuh*, 7 ममृजिम *mamryima* or ममार्जिम *mamārshīma*, 8 ममृज *mamrya* or ममार्जे *mamarya*, 9 ममृजुः *mamryuh* or ममार्जुः *mamārshuh*, I A. ममार्जति

* The perfect both in the Parasmaipada and Atmanepada is chiefly used at the end of the periphrastic perfect

amāryāt or *amāryānt* *amārkshāt*, F. मार्जिष्यति *māryishyati* or मार्क्यति *mārkshyati*, P F. मार्जिता *māryitā* or मार्शिता *mārshitā*, B मृज्यात् *mryyāt* || Pt. मृष्टः *mriṣṭah*, Ger. मार्जित्वा *māryitvā*, मृज्य -*mryya*, Adj. मार्जितम् *māryitamyah* or मार्ष्य *mārshīyah*, मृज्यः *mryyah* or मार्ग्य *mārgyah* (Pin III. 1, 113) || Pass. मृज्यते *mryyate*, Aor. अमार्जि *amāryi*, Caus. मार्जयति *māryayati*, Des. मिमृक्षति *mimriksati* or मिमार्जिषति *mimāryishati*, Int. मरीमृज्यते *marimryyate*, मर्मार्ष्टि *marmārshṭi*

175. वच् *vach*, to speak.

P. 1. वच्मि *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *vakti*, 4. वचाः *vachan*, 5. वक्ष्य *vakshuh*, 6. वक्तः *vaktaḥ*, 7. वच्मः *vachmah*, 8. वक्ष्यति *vakshaṭi* or व्रुयति *bruyanti**, 1. वचय *avacham*, 2. वचक *avak*, 3. वचक *avak*, 4. वचय *avachya*, 5. वचक *avakṣum*, 6. वचक *avakṣum*, 7. वचय *avachya*, 8. वचक *avakta*, 9. वचय *avachan**, O. वच्मि *vachyut*, I. 1. वचानि *vachāni*, 2. वचि *vagdhī*, 3. वक्तु *vaktu*, 4. वचाय *vachāya*, 5. वक्त *vaktaṁ*, 6. वक्त *vakṣm*, 7. वचाम *vachama*, 8. वक्त *vakta*, 9. वदंतु *vadantu** || Pf. 3. वचाय *avachā*, 9. उच्युः *uchyuh*, II A. वचोचत् *avochat* (§ 366), I'. वचति *vakshyati*, P F. वक्ता *vakta*, B. उच्यत् *uchyat* || Pt. उक्तः *uktaḥ* || Pass. उच्यते *uchyate*, Aor. अवचि *avachi*, Caus. वाचयति *vachayati*, Aor. अवचयत् *avachat*, Des. विवक्षति *vivakshati*, Int. वाचयते *vachayate*

176. रुद् *rud*, to cry, (रुद्)

The verbs रुद् *rud* स्वप् *swap* शृङ् *śṛṅ* अन् *an*, नष्ट *jaṣṭ* take इ *i* before the terminations of the special tenses beginning with consonants except य *y* (Pin VII. 2. 76). Before weak terminations consisting of one consonant इ *i* is inserted (Pin VII. 1. 94) or, according to others ए *a* (Pin VII. 1. 99)

P. 1. रोदिमि *rodimi*, 2. रोदिषि *rodishi*, 3. रोदिषि *rodishi*, 4. रुदिष *rudish*, 5. रुदिषि *rudishi*, I. 1. अरोद *arodam*, 2. अरोदी *arodih* or अरोद *arodah*, 3. अरोदीत् *arodit* or अरोदत् *arodat*, 4. अरुदिष *arudish*, 5. अरुदन् *arudan*, O. रुदि *rudim*, I. 1. रोदि *rodāni*, 2. रुदिषि *rudishi*, 3. रोदिषु *rodishu*, 4. रोदिष *rodish*, 5. रुदिष *rudish*, 6. रुदिष *rudish*, 7. रोदिष *rodish*, 8. रुदिष *rudish*, 9. रुदन्तु *rudantu* || Pf. अरोद *arodā*, I A. अरोदीत् *arodit* or अरुदत् *arodat*, F. रोदिषति *rodishyati*, P F. रुदिष *rudish*, B. रुद्यत् *rudyat* || Pt. रुदिष *rudish* || Pass. रुद्यते *rudyate*, Aor. अरोदि *arodhi*, Caus. रोदयति *rodayati*, Aor. अरुदत् *arurudat*, Des. रुदिषति *rudishati*, Int. रोद्यते *rudyate*

177. जक्ष *jaksh*, to eat, to laugh.

Seven verbs जक्ष *jaksh*, जागृ *jāgr* to wake, दृष्टि *dṛṣṭi* to be poor, चक्ष *chaksh* to shine, शास् *śas* to rule, दीप्ति *dīpti* to shine, वेष्ट *veṣṭ* to obtain are called अक्ष्य *akshya* (reduplicated). They take अक्षि *aksh* and अक्षु *akshu* in the 3rd pers. plur. present and imperative, and अक्षन् *akshan* in the 3rd pers. plur. imperfect (§ 321)

P. 3. जक्षति *jakshati*, 9. जक्षति *jakshati*, I. अजक्षि *ajakshī* or अजक्षत् *ajakshat*,

* The 3rd pers. plur. present of वच् *vach* does not occur (Siddh. Karm. vol. II. 1. 32*), according to others the whole plural is wanting according to some no 3rd pers. plur. is formed from वच् *vach*

† जक्ष *jaksh* to eat from जक्ष *jaksh* to laugh from हस *has*

O नक्ष्यात् *jakshyāt*, I. 3 अनक्षीत् *ajakshīt* or अनक्षत् *ajakshat*, 9 अनक्षुः *ajakshuh* (§ 321 §) n Pf. ननक्ष *jajaksha*, I A. अनक्षीत् *ajakshīt*, F. नक्षिष्यति *jakshishyati*.

178. जागृ *jāgrī*, to wake

P. 1 जागमि *jāgarimi*, 2 जागमि *jāgarim*, 3 जागर्ति *jāgarti*, 4 जागृवः *jāgruḥ*, 5 जागृषः *jāgrīḥ*, 6 जागृतः *jāgrāt*, 7 जागृमः *jāgrim*, 8 जागृष *jāgrīḥ*, 9 जाग्रति *jāgrati*, I. 1 अजागर *ajāgarā*, 2 अजागः *ajāgaḥ*, 3 अजागः *ajāgaḥ*, 4 अजागृव *ajāgriva*, 5 अजागृत *ajāgrīḥ*, 6 अजागृम *ajāgrim*, 7 अजागृष *ajāgrīḥ*, 8 अजागृत *ajāgrīḥ*, 9 अजागरुः *ajāgaruḥ*, O जागृषात् *jāgrīyat*, I. 1 जागराणि *jāgarāṇi*, 2 जागृहि *jāgrīhi*, 3 जागर्तु *jāgartu*, 4 जागराव *jāgarāva*, 5 जागृतं *jāgrāt*, 6 जागृतं *jāgrāt*, 7 जागराम *jāgarāma*, 8 जागृतं *jāgrāt*, 9 जागरतु *jāgaratu* n Pf 3 अजागर *jāgarā* or जागरावकार *jāgarāva* (Pan 111 1, 38), 9 अजागरुः *jāgaruḥ*, I A. अजागरित् *ajāgarīt* (see preface, p 11), F जागरिष्यति *jāgarishyati*, P F. जागरिता *jāgaritā*, B जागर्तु *jāgartu* n Pl. जागरितः *jāgaritah* n Pass. जागर्ते *jāgartyate*, Aor. अजागृत् *ajāgrūt*, Caus. जागरयति *jāgarayati*, Des निजागरिष्यति *nijagarishyati*. No Intensive

179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *a* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pan vi 4 114) Before strong terminations beginning with vowels the आ *a* is lost (Pan vi 4, 112)

P. 1 दरिद्रमि *daridrāmi*, 2 दरिद्रमि *daridrāmi*, 3 दरिद्रति *daridrāti*, 4 दरिद्रिषः *daridrīḥ*, 5 दरिद्रिषः *daridrīḥ*, 6 दरिद्रितः *daridrīt*, 7 दरिद्रिषः *daridrīḥ*, 8 दरिद्रिषः *daridrīḥ*, 9 दरिद्रति *daridrati*, I 3 अदरिद्रात् *adaridrāt*, 6 अदरिद्रिता *adaridrītā*, 9 अदरिद्रुः *adaridruḥ*, O. दरिद्रियात् *daridriyāt*, I. 1 दरिद्राणि *daridrāṇi*, 2 दरिद्रिहि *daridrīhi*, 3 दरिद्रतु *daridrātu*, 4 दरिद्राव *daridrāva*, 5 दरिद्रितं *daridrīt*, 6 दरिद्रितं *daridrīt*, 7 दरिद्राम *daridrāma*, 8 दरिद्रितं *daridrīt*, 9 दरिद्रतु *daridrātu* n Pf ददरिद्रि *dadaridra* or दरिद्रिषकार *daridrīḥ* (Siddh-Kaum vol 11. p 125), I A अदरिद्रित् *adaridrīt* or अदरिद्रिताम् *adaridrītām* (Siddh-Kaum. vol. 11 p 126), F दरिद्रिष्यति *daridrishyati* (Pan vi. 4, 114, v), P. F. दरिद्रिता *daridrīt* (not दरिद्रिता *daridrītā*)

180. शास् *śās*, to command

शास् *śas* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist (Pan vi 4 31)

P. 1. शास्मि *śāsmi*, 2 शास्मि *śāsmi*, 3 शास्ति *śāsti*, 4 शिष्यः *śishyaḥ*, 9 शास्ति *śāsti*, I. 1 अशास् *aśāsa*, 2 अशाः *aśāḥ* or अशात् *aśāt*, 3 अशात् *aśāt* (§ 132), 4 अशिष्य *aśishya*, 5 अशिष्य *aśishya*, 6 अशिष्य *aśishya*, 7 अशिष्य *aśishya*, 8 अशिष्य *aśishya*, 9 अशासुः *aśāsuḥ*, O शिष्यात् *śishyāt*, I 1. शास्मि *śāsmi*, 2 शास्ति *śāsti* (§ 132), 3 शास्ति *śāsti*, 4 शास्ति *śāsti*, 5 शिष्य *śishya*, 6 शिष्य *śishya*, 7 शास्मि *śāsmi*, 8 शिष्य *śishya*, 9 शास्ति *śāsti* n Pf शास्ति *śāsti*, I A अशिष्यत् *aśishyat*, F. शास्तिष्यति *śāstishyati*, B शिष्यात् *śishyāt* n Pl. शिष्यः *śishyaḥ* n Pass. शिष्यते *śishyate*, Caus शासयति *śāsayati*, Des. शिष्यतिष्यति *śishyishyati*, Int शिष्यते *śishyate*

II Ātmanopada Verbs

181 चक्ष् चक्ष्, to speak, (चक्षिद्)

P १ चक्षे *chakṣhe*, २ चक्षे *chakṣhe*, ३ चक्षे *chakṣhe*, ४ चक्षे *chakṣhe*, ५ चक्षे *chakṣhe*, ६ चक्षे *chakṣhe*, ७ चक्षे *chakṣhe*, ८ चक्षे *chakṣhe*, ९ चक्षे *chakṣhe*, १० चक्षे *chakṣhe*, I ३ चक्षे *chakṣhe*, ९ चक्षे *chakṣhe*, O चक्षे *chakṣhe*, I चक्षे *chakṣhe* || Pf चक्षे *chakṣhe*

The other forms are supplied from स्था *khy*, or स्था *kya*, the Red Perf optionally, (Pan II 4, 54, 55) Pf चक्षे *chakṣhe* || II A चक्षे or चक्षे *chakṣhe* or -ta, F चक्षे *chakṣhe* or चक्षे *chakṣhe* or -te, B चक्षे *chakṣhe* or चक्षे *chakṣhe* or -te, Ātm चक्षे *chakṣhe*

182 ईक्ष् ईक्ष्, to rule

The root ईक्ष् takes ई before the and pers sing present and imperative (Pan VII 2 77)

ईक्ष् *ī* and जन *jan* do the same and likewise insert ई before the 2nd pers plur present imperfect and imperative (Pan VII 2 78) The commentators however extend the latter rule to ईक्ष्

P १ ईक्षे *īkṣhe*, २ ईक्षे *īkṣhe*, ३ ईक्षे *īkṣhe*, ४ ईक्षे *īkṣhe*, ५ ईक्षे *īkṣhe*, ६ ईक्षे *īkṣhe*, ७ ईक्षे *īkṣhe*, ८ ईक्षे *īkṣhe*, ९ ईक्षे *īkṣhe*, १० ईक्षे *īkṣhe*, I ३ ईक्षे *īkṣhe*, ९ ईक्षे *īkṣhe*, O ईक्षे *īkṣhe*, I ईक्षे *īkṣhe* || Pf ईक्षे *īkṣhe*, I A ईक्षे *īkṣhe*, F ईक्षे *īkṣhe*, B ईक्षे *īkṣhe*, Ātm ईक्षे *īkṣhe*

183 आसि असि, to sit

P आसि *āsi*, I आसि *āsi*, O आसि *āsi*, I आसि *āsi* || Pf आसि *āsi*, I A आसि *āsi*, F आसि *āsi*, B आसि *āsi*, Ātm आसि *āsi*

184 भू सु, to bear, (भू)

P भूते *bhūte*, I भूते *bhūte*, O भूते *bhūte*, I १ भूते *bhūte* (Pan VII 3, 88), २ भूते *bhūte*, ३ भूते *bhūte*, ४ भूते *bhūte*, ५ भूते *bhūte*, ६ भूते *bhūte*, ७ भूते *bhūte*, ८ भूते *bhūte*, ९ भूते *bhūte*, १० भूते *bhūte*, I ३ भूते *bhūte*, ९ भूते *bhūte*, O भूते *bhūte*, I भूते *bhūte* || Pf भूते *bhūte*, I A भूते *bhūte* or भूते *bhūte* (§ 337, I १) F भूते *bhūte* or भूते *bhūte*, B भूते *bhūte* or भूते *bhūte* || Pt भूते *bhūte* (Pan VIII 2, 45) || Pass भूते *bhūte*, Aor भूते *bhūte*, Caus. भूते *bhūte*, Aor भूते *bhūte*, Des भूते *bhūte* (Pan VIII 3, 61), Int भूते *bhūte*

185 शी क्षि, to lie down, to sleep, (शी)

The verb शी takes Guna in the special tenses (Pan VII 4 31) and inserts र in the 3rd pers plur present imperfect and imperative

P १ शीते *śīte*, २ शीते *śīte*, ३ शीते *śīte*, ४ शीते *śīte*, ५ शीते *śīte*, ६ शीते *śīte*, ७ शीते *śīte*, ८ शीते *śīte*, ९ शीते *śīte*, १० शीते *śīte*, I ३ शीते *śīte*, ९ शीते *śīte*, O शीते *śīte*, I शीते *śīte* || Pf शीते *śīte*, I A शीते *śīte*, F शीते *śīte*, B शीते *śīte*, Ātm शीते *śīte*

śedām, 4 शयामहे *śayamahai*, 5 शयाया *śayatham*, 6 शयाता *śayatam*, 7 शयामहे *śayamahai* 8 श्रेय *śedhām*, 9 शेरता *śeralam* || Pf शयिष्ये *śisyē*, I A शयायिष्ये *śayayishya*, F शयिष्यते *śayishyate*, B शयीत *śayita* || Pt शयित *śayitah* || Pass शय्यते *śayyate* (Paṇ VII 4, 22), Aor शयायि *śāyāi*, Caus शाययति *śayayati*, Des शयायिष्यते *śayayishate*, Int शयय्यते *śīśayyate*, शेषेति *śeṣeti*

186 इ, to go, (इद्)

This verb is al ways used with अधि *adhi* in the sense of read or (Siddh Kaum vol II p 118)

P अधीते *adhīte*, I 3 अधीत *adhyaita*, 6 अधीयाता *adhyaiyatam* (Sār II 5, 8), 9 अधीयत *adhyaiyata*, O अधीयोत *adhyiṣṭa*, I 1 अधीये *adhyayai*, 2 अधीष्य *adhīṣhya*, 3 अधीता *adhītām*, 4 अध्यामहे *adhyayamahai*, 5 अधीयाया *adhyatham*, 6 अधीयाता *adhyātām*, 7 अध्यामहे *adhyayamahai*, 8 अधीष्य *adhīṣhyam*, 9 अधीयता *adhyatam* || Pf अधिपठे *adhyage* (Paṇ II 4, 49), I A 3 अधीष्ट *adhyaiṣṭa*, 6 अधीयाता *adhyaiṣṭatam*, 9 अधीपत *adhaiṣṭata*, or 3 अध्यागीष्ट *adhyagīṣṭa* (Siddh-Kaum vol. II p 119), 6 अध्यागीयाता *adhyagīṣṭatam*, 9 अध्यागीपत *adhyagīṣṭata*, F अधीष्यते *adhyeshyate*, Cond अधीष्यत *adhyaiṣhyata* or अध्यागीष्यत *adhyagīṣhyata*, P F अधीता *adhyetā*, B अधीषीष्ट *adhyeshīṣṭa* || Pt अधीत *adhītah* || Pass अधीपते *adhīyate*, Aor अध्यायिष्य *adhyagayāi*, Caus अध्यापयति *adhyapayati* Aor अध्यापिष्यत् *adhyapipat* or अध्यापयिष्यत् *adhyapipat*, Des अधीपयति *adhīṣhyati* or अधिपिष्यते *adhyipimsate*

III Parasmaipada and Ātmanepada Verbs

187 द्विष् *drish*, to hate

P 1 द्वेषि *dreshmi*, 2 द्वेषि *diekshi*, 3 द्वेषि *dreshṭi* 4 द्विप् *drishah*, 9 द्विपति *drishanti*, I 1 अद्वेष *adresham*, 2 अद्वेष्ट *adret*, 3 अद्वेष्ट *adret*, 4 अद्विष्य *advishya*, 9 अद्विषन् *advishan* or अद्विषु *advishuh* (§ 321 §), O द्विषात् *drishyāt*, I 1 द्वेषामि *dreshami*, 2 द्विद्वि *didṛhi*, 3 द्वेष्टु *dreshṭu*, 4 द्वेष्य *dreshura*, 5 द्विष्ट *drishtam*, 6 द्विष्टा *drishtam*, 7 द्वेषाम *dreshama*, 8 द्विष्ट *drishṭa*, 9 द्विषतु *drishantu* || Pf द्विष्य *drishyāt* I A अद्विष्य *adreshyāt* F अद्विष्यते *adreshyate*, P F द्वेष्ट *dreshṭi*, B द्विषात् *drishyāt*, Ātm द्विषीष्ट *drishīṣṭa* || Pt द्विष्ट *drishṭah* || Pass द्विष्यते *drishyate*, Aor अद्वेषि *adreshi*, Caus द्वेषयति *dreshayati*, Aor अद्विष्यत् *adreshyāt*, Des द्विष्यति *drishyati*, Int द्वेष्टते *dedreshṭi*

188 दुह *duh*, to milk

P 1 दोमि *dohmi*, 2 धोषि *dhokshi*, 3 दोग्धि *dogdhi*, 4 दुह् *duhah*, 5 दुग्ध *dugdhah*, 6 दुग्ध *dugdhah* 7 दुग्ध *duhmah*, 8 दुग्ध *dugdha*, 9 दुहति *duhanti*, I 1 अदोह *adoham*, 2 अधोक् *adhok*, 3 अधोक् *adhok*, 4 अधुह *aduhā*, O दुसात *duhyat*, I 1 दोहामि *dohami*, 2 दुग्धि *dugdhi*, 3 दोग्धि *dogdhi*, 4 दोहाव *dohava*, 5 दुग्ध *dugdham*, 6 दुग्धा *dugdham*, 7 दोहाव *dohama*, 8 दुग्ध *dugdha*, 9 दुहतु *duhantu* || Pf दुदोह *dudoha*, I A अधुष्यत् *adhuṣyāt* &c (sec § 362) F धोष्यति *dhokshyati*

189 स्तु *stu*, to praise, (हृच्)

P 1 स्तोमि *stāumi* or स्तवोमि *stāvāmi* (see No 170), 2 स्तोषि *stāushi* or स्तवीषि *stāvīṣhi*, 3 स्तोति *stauti* or स्तवीति *stāvīti*, 4 स्तुव. *stuvah* or स्तुवीवः *stuvīvaḥ*, 5 स्तुपेति *stuvanti*, I 1 जस्तवं *astavam*, 2 जस्तोः *astauḥ* or जस्तवीः *astāvīḥ*, 3 जस्तौत *astaut* or जस्तवीत *astāvīt*, 4 जस्तुव *astava* or जस्तुवीव *astuvīva*, 5 जस्तुवन *astuvan*, O स्तुपात् *stuyāt*, Ātm स्तुवीत *stuvīta*, I 1 स्तुपामि *stāvam*, 2 स्तुहि *stuhi* or स्तुवीहि *stuvīhi*, 3 स्तुवतु *stautu* or स्तुवीतु *stāvītu* || Pf 3 तुष्टाव *tushṭāva*, 2 तुष्टोव *tushṭōva*, 6 तुष्टवतुः *tushṭavatuh*, 5 तुष्टुवः *tushṭuvah*, I A जस्तवीत *astāvīt* (§ 338, 3), Ātm. जस्तोव *astoshva*, F. स्तोषति *stoshyati*, P F. स्तोता *stotā*, B स्तूयात् *stūyāt*, Ātm. स्तोषीव *stoshīva* || Pt स्तुतः *stutah* || Pass स्तूपते *stūyate*, Aor. जस्तामि *astāmi*, Caus. स्तावयति *stāvayati*, Aor. जस्तुवत् *atushtavat*, Des तुष्टुपति *tushṭūshati*, Int तोष्टूयते *toshṭūyate*, तोष्टीति *toshtīti*

190. ब्रू *brū*, to speak, (यच्)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pān vii 3 93) The perfect ब्राह *braha* may be substituted for five of the persons of the present (Pān vii 1, 84) It is defective in the general tenses, where ब्रू *brū* (No 175) is used instead

P 1 ब्रवीमि *brāvam*, 2 ब्रवीषि *brāviṣhi* or ब्राव अति *ātiha*, 3 ब्रवीति *brāvīti* or ब्राह *brah*, 4 ब्रूयः *brūvah*, 5 ब्रूयः *brūyah* or ब्राहपुः *brahāpuḥ*, 6 ब्रूतः *brūtah* or ब्राहपुः *brahāpuḥ*, 7 ब्रूयः *brūyah*, 8 ब्रूय ब्रूथा, 9 ब्रूयति *bruvanti* or ब्राहः *brah*, I 1 ब्रवय *abravam*, 2 ब्रवयीः *abravīḥ*, 3 ब्रवयति *abravīt*, 4 ब्रवय *abrāva*, 5 ब्रवत *abrātam*, 6 ब्रवत *abrātān*, 7 ब्रवत *abrāma*, 8 ब्रवत *abrāta*, 9 ब्रवयन् *abravan*, O. ब्रूयात् *brūyāt*, I 1 ब्रूयामि *brāvam*, 2 ब्रूहि *brūhi*, 3 ब्रूवीतु *brūvītu*, 4 ब्रूयाव *brāvāva*, 5 ब्रूत *brūtam*, 6 ब्रूत *brūtām*, 7 ब्रूयाव *brāvāma*, 8 ब्रूत *brūta*, 9 ब्रूवतु *bruvantu*

191 ऊर्णु *urnu*, to cover, (कण्वच्)

This verb may take Vridhī instead of Guna before weak terminations beginning with consonants (Pān vii 3, 90, 91), except before those that consist of one consonant only It takes the reduplicated perfect अण्वत् § 325 and reduplicates the last syllable (Pān vi 1, 8) In the general tenses the final ण्व, before intermediates ईः may or may not take Guna (Pān i 2, 3)

P 5 ऊर्णोमि *urnāmi* or ऊर्णोति *urnōti*, 9 ऊर्णोषि *urnuṣhi*, I ऊर्णोतु *urnoti*, O ऊर्णोपात् *urnuyāt*, I ऊर्णोतु *urnautu* or ऊर्णोतु *urnōta* || Pf 1. ऊर्णोनाव *urnunāva*, 2 ऊर्णोनाव *urnunāvātha* or ऊर्णोनुविष *urnunuvīṣha*, 3 ऊर्णोनाव *urnunāva*, 4 ऊर्णोनुविष *urnunuvīṣha*, 5 ऊर्णोनुवपु *urnunuvāpuḥ*, 6 ऊर्णोनुवतुः *urnunuvātuh*, 7 ऊर्णोनुविष *urnunuvīṣha*, 8 ऊर्णोनुव *urnunuvā*, 9 ऊर्णोनुव *urnunuvā*, I A ऊर्णोवोतु *urnuvāt* or ऊर्णोवोतु *urnuvāt* || or ऊर्णोवोतु *urnuvāt* || (Pān vii 2, 6), F. ऊर्णोविषति *urnuvīṣyati* or ऊर्णोविषति *urnuvīṣyati*, B ऊर्णोवत् *urnuvāt* || Pass ऊर्णोयते *urnuvyate*, Caus ऊर्णोयति *urnuvayati*, Aor ऊर्णोमवत् *urnuvāmat*, Des ऊर्णोनुवति *urnunuvāshati* or ऊर्णोनुवति *urnunuvāshati* or ऊर्णोनुवति *urnunuvāshati*, Int ऊर्णोनुयते *urnunuvāyate*, ऊर्णोनीति *urnunāva*

Ilu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhoti*, I. अजुहोत् *ajuhot*, O. जुहुयात् *juhuyāt*, I. जुहोतु *juhotu* ॥ Pf. जुहाय *juhāya* or जुहवांचकार *juhavāñchakāra* (§ 326), I A. अहोषीत् *ahaushīt*, F. होषति *hoshyati*, P. F. होता *hotā*, B. हुयात् *hūyāt* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हुयते *hūyate*, Caus. हाययति *hāyayati*, Aor. अजुहवत् *ajūharat*, Des. जुहूपति *juhūshati*, Int. जोहूयते *johūyate*, नोहोति *jokoti*.

193. भो *bhī*, to fear, (भिभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pāṇ. vi. 4, 115.)

P. 3 बिभेति *bibheti*, 6. बिभीतः *bibhītaḥ*, 9 बिभ्यति *bibhyati*, I. 3. अबिभेत् *abibhet*, 6 अबिभीतं or अविभितं *abibhītam*, 9 अबिभयुः *abibhayuḥ*, O. बिभीयात् or विभिषात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or विभवांचकार *bibhavāñchakāra* (§ 326), I A. अभिषीत् *abhaishīt*, F. भेषति *bheshyati*, P. F. भेता *bhetā*, B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभायि *abhāyi*, Caus. भाययति *bhāyayati* or भाययते *bhāpayate* or भीययते *bhīshayate* (see § 463, II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhyate*, बेभेति *bebhets*.

194. ही *hrī*, to be ashamed.

P. 3 जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9 जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत् *ajihret*, O. जिह्रीयात् *jihriyāt*, I. जिह्रेतु *jihretu* ॥ Pf. 3. जिह्राय *jihrāya*, 6 जिह्रियतुः *jihriyatuh*, 9 जिह्रियुः *jihriyuh* or जिह्रवांचकार *jihravāñchakāra*, I A. अह्रीषीत् *ahrai-shīt*, F. ह्रेषति *hreshyati*, P. F. ह्रेता *hretā*, B. ह्रीयात् *hriyāt* ॥ Pt. ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ* (Pāṇ. VIII. 2, 56) ॥ Pass. ह्रीयते *hriyate*, Caus. ह्रेषयति *hrepayati*, Aor. अजिह्रिषत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehriyate*.

195. पू *pri*, to fill, to guard.

This verb, and others in which final च् *ri* is preceded by a labial, changes the vowel into उ *ur*, unless where the vowel requires Guna or Vṛddhi (Pāṇ. vii 1, 102)

P. 1. पिपर्मि *pīparmi*, 2. पिपर्शि *pīparshi*, 3. पिपर्ति *pīpartī*, 4. विपूर्वः *pīpūrvah*, 5. विपूर्थः *pīpūrthah*, 6. विपुतः *pīpūrtah*, 7. विपुर्मः *pīpūrmah*, 8. विपूर्थ *pīpūrtha*, 9. विपुरति *pīpurati*, I. 1. अपिपरं *apīparam*, 2' अपिपः *apīpah* (or अपिपरः *apīparah*, Sār.), 3. अपिपः *apīpah* (or अपिपरत् *apīparat*), 4. अपिपूर्व *apīpūrva*, 5. अपिपूर्तं *apīpūrtam*, 6. अपिपूर्ता *apīpūrtā*, 7. अपिपुर्म *apīpūrma*, 8. अपिपुते *apīpūrta*, 9. अपिपरुः *apīparuh*, O. विपूर्वात् *pīpūryāt*, I. 1. विपरानि *pīparāni*, 2. विपर्हि *pīpārhi*, 3. विपतुं *pīpartu*, 4. विपराय *pīparāya*, 5. विपुतं *pīpūrtam*, 6. विपुता *pīpūrtā*, 7. विपराय *pīparāya*, 8. विपुतं *pīpūrtā*, 9. विपुरतु *pīpuratu* ॥ Pf. 1. पपार *papāra*, 2. पपरिष *paparīṣa*, 3. पपार *papāra*, 4. पपरिष *paparīṣa*, 5. पपरतुः *paparathuh* or पपतुः *paprathuh*, 6. पपरतुः *paparathuh* or पपतुः *paprathuh*, 7. पपरिष *paparīṣa*, 8. पपर *papara*,

१ पपह् *paparuh* or पप्पु *pappuh* (Pāṇ vii 4 11, 12), I A अपारीत *apārit*,
 1 परिषति *pariśyati*, P Γ परिता or परोता *parita*, B पूषत *pūryat* u It पू
pūnah or पूति *pūritah* (Pun vii 2, 27), Ger पूषी *pūriti*, °पूषे *-pūrya* u
 Paas पूषते *pūryate*, Crus पापयति *parayati*, Aor अपीपरत *apīparat*, Des पुपूषति
pupūrahati or विपरिषति *vipariśhati*, Int पोपूषे *popuryate*, वापति *vāpiti*

Several optional forms are derived from another root \sqrt{pr} , with short \sqrt{pr} . Thus, P प्रियति *prīyati* 6 प्रियतः *prīyatāḥ*, 9 प्रियति *prīyati* I 3 अप्रियः *apriyāḥ*, 6 अप्रियतः *apriyatāḥ*, 9 अप्रियतः *apriyatāḥ*, O प्रिययतः *prīyayāt* II A अप्रियीतः *apriyīāt*, B प्रिययतः *prīyayāt* II Pass प्रियते *prīyate* (§ 390), Int प्रेमोयते *premyate* (§ 481).

195 हा hi to leave, (सोहाक)

Reduplicated verbs ending in **ṣad** (except the **ṣad** verbs see § 372*) substitute **ṣad** before strong terminations beginning with consonants (Pan VI 4 113). The verb **ṣad** however may also substitute **ṣa** (Pan VI 4 116).

P : जहाति jahati, ३ जहामि jahi mi, ३ जहासि jahasi, ४ जहोत jahirāt,
 ५ जहोष jahīṣah, ६ जहोत jahīṣah, ७ जहोम jahi mah, ८ जहोत jahīta, ९ जहति
 jahati, I : अजहा ajaham, २ अजहा ajahā, ३ अजहात ajahat, ४ अजहोत ajahita,
 ९ अजहु ajahu, O जमात jakyit (Pan vi 4, 118), I : जहानि jahami, २ जहोहि
 jahihu or जहाहि jahahi (Pan vi 4 117), ३ जहतु jahatu ४ जहात jaha-
 ta, ५ जहोत jahitani, ६ जहोत jahitam, - जहाम jahi ma ८ जहोत jahita ९ जहतु jahatu n
 Pl : जही jahau २ जहिष jahīṣha or जहाष jahīṣha ३ जही jahau ४ जहिन jahira,
 ५ जहपु jahatkub, ६ जहतु jahatuh, ७ जहिम jahima, ८ जह jaha ९ जुहु jahuh,
 IA जहानीत ahastt, F हास्पति hāspati P F हाता hita B हपात heyat n
 Pt होन hunah, Ger हित्वा hitva (Pañ vii 4, 43), *हाय hāya n Pañc हीयेते
 hiyate, Caus. हावपति hāvayati, Aor जहोहृत् jahahat Des जिहामति jihāmati,
 Int जेहोयते jehiyate

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P ३ इयति *iyati*, ६ इयतुः *iyataḥ*, ९ इयति *iyati* । ३ ऐव *aivaḥ* (or ऐवत् *aivat*), ६ ऐवता *aivataḥ*, ९ ऐवत् *aivat*, O इयन्त *iyañt*, I १ इयसि *iyasi*, २ इयति *iyati*, ३ इयते *iyate*, ४ इयात् *iyatā*, ५ इयतुः *iyataḥ*, ६ इयता *iyataḥ*, - इयात् *iyatā*, ८ इयतुः *iyataḥ*, ९ इयतुः *iyatā* n Pf १ चार *ara*, २ चादिष *aridha*, I १ आत *arat* F जादियति *arishyati*, P F अत *art*, B अयति *aryat*

II Atmanepada Verbs

108 मा मा १, to measure, (मा-)

P : विमे *nume*, २ निमोमे *numishe* ३ निमीत *numile*, ४ निमीरते *numirathe*,
 ५ निमाथे *numathe*, ६ निनाते *numate*, ७ निमीवहे *numivahē* ८ निमोथे *numithe*,
 ९ निमो *numale* । १५ अमिमि *amimā*, २ अमिमिपा *amimithi* ३ अमिमोत *amimila*,
 ४ अमिमिपहि *amimithi*, ५ अमिमपा *amimithim*, ६ अमिमपात *amimithim*, ७ अमि-
 मोमहि *amimimahi* ८ अमिमिथ *amimitham* ९ अमिमिप *amimitham*, १० निमीत *numile*,
 ११ विमे *nume* २ निमीत *numile*, ३ निमोत *numila* ४ निमावहे *numivahē*

5 निमाधा *mimatham*, 6 निमाता *mimatham*, 7 निमामहे *mimamāhe*, 8 निमीध्व *mimīdhvam*, 9 निमता *mimata* || Pf 1 ममे *mame*, 2 ममिषे *mamishē*, 3 ममे *mame*, 4 ममिवहे *mamivāhe*, 5 ममापे *mamāpē*, 6 ममाते *mamāte*, 7 ममिमहे *mamimāhe*, 8 ममिध्वे *mamīdhve*, 9 ममिरे *mamire*, I A 1 अमासि *amasi*, 2 अमास्या *amasthah*, 3 अमास्त *amasta*, 4 अमासहि *amastahi*, 5 अमासोपा *amāsatham*, 6 अमासाता *amāsātām*, 7 अमासहि *amasmahi*, 8 अमाध्व *amadhvam*, 9 अमास्त *amasata*, F मास्यते *māsyate*, P F माता *matā*, B मासीष्ट *masīṣṭa* || Pt मिता *mitah*, Ger मित्वा *mitvā*, °माय -*maya* (not मीय *mīya*, Pan vi 4, 69) || Pass मीयते *mīyate*, Aor अमायि *amayi*, Caus मापयति *mupayati*, Des मित्यते *mitsate*, Int मेमोयते *memīyate*

III Parasmaipada and Âtmanepada Verbs

199 भृ *bhṛi*, to carry, (हुभृम्)

P 1 बिभर्मि *bibharmi*, 2 बिभर्षि *bibharṣi*, 3 बिभर्ति *bibharti*, 4 बिभृय *bibhriyah*, 5 बिभृय *bibhriyah*, 6 बिभृता *bibhritāh*, 7 बिभृम *bibhriyam*, 8 बिभृय *bibhriyah*, 9 बिभ्रति *bibhrati*, Âtm 1 बिभ्रे *bibhre*, 2 बिभृषे *bibhrishē*, 3 बिभृते *bibhrite*, I 3 अबिभ्र *abibhrah*, 6 अबिभृता *abibhritam*, 9 अबिभ्रतु *abibhrah*, Âtm 3 अपिभृता *apibhrita*, 6 अपिभ्रते *apibhrite*, 9 अपिभ्रते *apibhrite*, O बिभृयात् *bibhriyāt*, Âtm बिभ्रते *bibhrita*, I 1 बिभराणि *bibharani*, 2 बिभृहि *bibhrhi*, 3 बिभर्तु *bibhartu* || Pf 1 अभार *abharā*, 2 अभरे *abhartha*, 3 अभार *abhara*, 4 बिभृय *bibhriyah* (§ 334, Pan vii 2, 13) or बिभरचकार *bibharacchakara*, I A अभारोत् *abharūt*, Âtm अभृता *abhrita*, F भरिष्यति *bharishyati*, P F भर्ता *bharti*, B धियात् *bhriyāt*, Âtm भृषीष्ट *bhrishīṣṭa* || Pt भृता *bhritah* || Pass ध्रियते *bhriyate*, Caus भावयति *bharayati*, Des भृषीयते *bubhṛishate* or बिभरिषति *bibharishati* (Pan vii 2, 49), Int चेधीयते *bebhrīyate*, चर्भर्ति *barbharti*

200 दा *dā*, to give, (दुदाम्)

The *ṣṭhi* verbs (§ 39*) drop दा *dā* before strong terminations where other reduplicated verbs (see No 196) change दा *dā* to दै *dai* (Pan vi 4 112, 113)

P 1 ददामि *dadāmi*, 2 ददामि *dadāmi*, 3 ददति *dadati*, 4 दद *dadah*, 5 दत्त *dattah*, 6 दत्त *dattah*, 7 दत्त *dadmah*, 8 दत्त *dattah*, 9 ददति *dadati*, Âtm 1 ददे *dade*, 2 दत्ते *datse*, 3 दत्ते *datte*, 4 ददहे *dadcahe*, 5 ददापे *dadithe*, 6 ददते *dadate*, 7 ददते *dadmahe*, 8 ददध्वे *daddhve*, 9 ददते *dadate*, I 1 अन्दा *adadim*, 2 अन्दा *adadith*, 3 अददात् *adadāt*, 4 अददद् *adadra*, 5 अददद् *adattam*, 6 अददद् *adattim*, 7 अददद् *adadma*, 8 अददद् *adatta*, 9 अददद् *adaduh*, Âtm 1 अददि *adadi*, 2 अदापा *adalthah*, 3 अदद् *adatta*, 4 अददहि *adadahi*, 5 अददापा *adadithim*, 6 अददाता *adaditim*, 7 अददहि *adadmahi*, 8 अददद् *adaddhvam*, 9 अददद् *adadata*, O ददात् *dadyit*, Âtm ददीत् *dadita*, I 1 ददामि *dadāmi*, 2 ददि *dahi* (Pan vi 4, 119), 3 ददु *dattu*, 4 ददाप *dadica*, 5 दत्त *dattam*, 6 दत्त *dattim*, 7 ददाम *dadima*, 8 दत्त *datta*, 9 ददु *dadatu*, Âtm 1 ददे *dada*, 2 दद्व *datsva*, 3 दत्त *dattim*, 4 ददापे *daditah*, 5 ददापा *dadithim*, 6 ददाता *daditim*, 7 ददामे *dadimahi*, 8 ददु

daddhram, १ ददता *dadat'im* n Pf १ ददौ *dadau*, २ ददित्वा *daditha* or ददाय *dadatha*, ३ ददी *dadat* ४ ददित्वा *daditha*, ५ ददतु *dadathuh*, ६ ददतु *dadathuh*, ७ ददितु *dadatim*, ८ ददतु *dadat*, ९ ददतु *dadatuh*, Ātm १ ददे *dade*, २ ददित्वा *daditha*, ३ ददे *dade*, ४ ददित्वा *daditha*, ५ ददित्वा *daditha*, ६ ददित्वा *daditha*, ७ ददित्वा *daditha*, ८ ददित्वा *daditha*, ९ ददित्वा *daditha*, १० ददित्वा *daditha*, ११ ददित्वा *daditha*, १२ ददित्वा *daditha*, १३ ददित्वा *daditha*, १४ ददित्वा *daditha*, १५ ददित्वा *daditha*, १६ ददित्वा *daditha*, १७ ददित्वा *daditha*, १८ ददित्वा *daditha*, १९ ददित्वा *daditha*, २० ददित्वा *daditha*, २१ ददित्वा *daditha*, २२ ददित्वा *daditha*, २३ ददित्वा *daditha*, २४ ददित्वा *daditha*, २५ ददित्वा *daditha*, २६ ददित्वा *daditha*, २७ ददित्वा *daditha*, २८ ददित्वा *daditha*, २९ ददित्वा *daditha*, ३० ददित्वा *daditha*, ३१ ददित्वा *daditha*, ३२ ददित्वा *daditha*, ३३ ददित्वा *daditha*, ३४ ददित्वा *daditha*, ३५ ददित्वा *daditha*, ३६ ददित्वा *daditha*, ३७ ददित्वा *daditha*, ३८ ददित्वा *daditha*, ३९ ददित्वा *daditha*, ४० ददित्वा *daditha*, ४१ ददित्वा *daditha*, ४२ ददित्वा *daditha*, ४३ ददित्वा *daditha*, ४४ ददित्वा *daditha*, ४५ ददित्वा *daditha*, ४६ ददित्वा *daditha*, ४७ ददित्वा *daditha*, ४८ ददित्वा *daditha*, ४९ ददित्वा *daditha*, ५० ददित्वा *daditha*, ५१ ददित्वा *daditha*, ५२ ददित्वा *daditha*, ५३ ददित्वा *daditha*, ५४ ददित्वा *daditha*, ५५ ददित्वा *daditha*, ५६ ददित्वा *daditha*, ५७ ददित्वा *daditha*, ५८ ददित्वा *daditha*, ५९ ददित्वा *daditha*, ६० ददित्वा *daditha*, ६१ ददित्वा *daditha*, ६२ ददित्वा *daditha*, ६३ ददित्वा *daditha*, ६४ ददित्वा *daditha*, ६५ ददित्वा *daditha*, ६६ ददित्वा *daditha*, ६७ ददित्वा *daditha*, ६८ ददित्वा *daditha*, ६९ ददित्वा *daditha*, ७० ददित्वा *daditha*, ७१ ददित्वा *daditha*, ७२ ददित्वा *daditha*, ७३ ददित्वा *daditha*, ७४ ददित्वा *daditha*, ७५ ददित्वा *daditha*, ७६ ददित्वा *daditha*, ७७ ददित्वा *daditha*, ७८ ददित्वा *daditha*, ७९ ददित्वा *daditha*, ८० ददित्वा *daditha*, ८१ ददित्वा *daditha*, ८२ ददित्वा *daditha*, ८३ ददित्वा *daditha*, ८४ ददित्वा *daditha*, ८५ ददित्वा *daditha*, ८६ ददित्वा *daditha*, ८७ ददित्वा *daditha*, ८८ ददित्वा *daditha*, ८९ ददित्वा *daditha*, ९० ददित्वा *daditha*, ९१ ददित्वा *daditha*, ९२ ददित्वा *daditha*, ९३ ददित्वा *daditha*, ९४ ददित्वा *daditha*, ९५ ददित्वा *daditha*, ९६ ददित्वा *daditha*, ९७ ददित्वा *daditha*, ९८ ददित्वा *daditha*, ९९ ददित्वा *daditha*, १०० ददित्वा *daditha*

201 धा dhi to place (पुष्प)

This verb is conjugated like *धा dhi*. It should be remembered, however, that the aspiration of the final *ध* is lost, must be thrown forward on the initial *द* hence *add* pers dual Pres *धध dhitthah* &c (§ 118, note) The Pt. is *हित hita*, Ger *हित hita* *धा dhi*

202 निष् ny. to cleanse, (निष्)

The verbs *निष् ny* *निष् ny* to separate and *निष् ny* to embrace take Gura in their reduplicative syllable (Pat vii 4 75)

Reduplicate verbs (*abhyas* § 331 f) having a short medial vowel do not take Gura before weak term nations beginning with vowels in the special terms (Pat vii 3, 87)

P १ निनेन *neneyam*, २ निनेन *neneksh*, ३ निनेन *nenekt*, ४ निनेन *nenejati*, I १ निनेन *neneyam*, २ निनेन *neneksh*, ३ निनेन *nenekt*, ४ निनेन *nenejati*, O निनेन *neneyam*, I १ निनेन *neneyam*, २ निनेन *neneksh*, ३ निनेन *nenekt*, ४ निनेन *nenejati*, ५ निनेन *neneyam*, ६ निनेन *neneksh*, ७ निनेन *nenekt*, ८ निनेन *nenejati*, ९ निनेन *neneyam*, १० निनेन *neneksh*, ११ निनेन *nenekt*, १२ निनेन *nenejati*, १३ निनेन *neneyam*, १४ निनेन *neneksh*, १५ निनेन *nenekt*, १६ निनेन *nenejati*, १७ निनेन *neneyam*, १८ निनेन *neneksh*, १९ निनेन *nenekt*, २० निनेन *nenejati*, २१ निनेन *neneyam*, २२ निनेन *neneksh*, २३ निनेन *nenekt*, २४ निनेन *nenejati*, २५ निनेन *neneyam*, २६ निनेन *neneksh*, २७ निनेन *nenekt*, २८ निनेन *nenejati*, २९ निनेन *neneyam*, ३० निनेन *neneksh*, ३१ निनेन *nenekt*, ३२ निनेन *nenejati*, ३३ निनेन *neneyam*, ३४ निनेन *neneksh*, ३५ निनेन *nenekt*, ३६ निनेन *nenejati*, ३७ निनेन *neneyam*, ३८ निनेन *neneksh*, ३९ निनेन *nenekt*, ४० निनेन *nenejati*, ४१ निनेन *neneyam*, ४२ निनेन *neneksh*, ४३ निनेन *nenekt*, ४४ निनेन *nenejati*, ४५ निनेन *neneyam*, ४६ निनेन *neneksh*, ४७ निनेन *nenekt*, ४८ निनेन *nenejati*, ४९ निनेन *neneyam*, ५० निनेन *neneksh*, ५१ निनेन *nenekt*, ५२ निनेन *nenejati*, ५३ निनेन *neneyam*, ५४ निनेन *neneksh*, ५५ निनेन *nenekt*, ५६ निनेन *nenejati*, ५७ निनेन *neneyam*, ५८ निनेन *neneksh*, ५९ निनेन *nenekt*, ६० निनेन *nenejati*, ६१ निनेन *neneyam*, ६२ निनेन *neneksh*, ६३ निनेन *nenekt*, ६४ निनेन *nenejati*, ६५ निनेन *neneyam*, ६६ निनेन *neneksh*, ६७ निनेन *nenekt*, ६८ निनेन *nenejati*, ६९ निनेन *neneyam*, ७० निनेन *neneksh*, ७१ निनेन *nenekt*, ७२ निनेन *nenejati*, ७३ निनेन *neneyam*, ७४ निनेन *neneksh*, ७५ निनेन *nenekt*, ७६ निनेन *nenejati*, ७७ निनेन *neneyam*, ७८ निनेन *neneksh*, ७९ निनेन *nenekt*, ८० निनेन *nenejati*, ८१ निनेन *neneyam*, ८२ निनेन *neneksh*, ८३ निनेन *nenekt*, ८४ निनेन *nenejati*, ८५ निनेन *neneyam*, ८६ निनेन *neneksh*, ८७ निनेन *nenekt*, ८८ निनेन *nenejati*, ८९ निनेन *neneyam*, ९० निनेन *neneksh*, ९१ निनेन *nenekt*, ९२ निनेन *nenejati*, ९३ निनेन *neneyam*, ९४ निनेन *neneksh*, ९५ निनेन *nenekt*, ९६ निनेन *nenejati*, ९७ निनेन *neneyam*, ९८ निनेन *neneksh*, ९९ निनेन *nenekt*, १०० निनेन *nenejati*

Rudh Class (Rudhah, VII Class)

I Parasmaipada and Ātmaipada Verbs

—or Rudhah to do (Rudhah)

1 : चतुष्टयं *atrinaham*, 2 चतुष्टये *atrinet*, 3 चतुष्टये *atrinet*, 4 चतुष्टये *atrinet*,
 5 चतुष्टये *atrinet*, 6 चतुष्टये *atrinet*, 7 चतुष्टये *atrinet*, 8 चतुष्टये *atrinet*,
 9 चतुष्टये *atrinet*, O तुष्टये *atrinet*, I तुष्टये *atrinet*, 2 तुष्टये *atrinet*,
 3 तुष्टये *atrinet* u Pl तुष्टये *atrinet*, I तुष्टये *atrinet* or चतुष्टये *atrinet*,
 P तुष्टये *atrinet* or चतुष्टये *atrinet*, P F तुष्टये *atrinet* or चतुष्टये *atrinet*,
 B तुष्टये *atrinet* u Pl तुष्टये *atrinet* u Pass तुष्टये *atrinet* or चतुष्टये *atrinet*,
 Caus तुष्टये *atrinet*, Aor चतुष्टये *atrinet* or चतुष्टये *atrinet*, Deo
 चतुष्टये *atrinet* or चतुष्टये *atrinet*, Int चतुष्टये *atrinet*, चतुष्टये
atrinet

III Atmanepada Verbs

209 इध् *indh* to kindle. (चिदध्)

P इध् *indhe* or इध् *indhe*, I इध् *indhe* or इध् *indhe*, O इध् *indhe*,
 I : इध् *indhe*, 2 इध् *indhe*, 3 इध् *indhe* or इध् *indhe* u Pl इध् *indhe*
indhe (or इध् *indhe*, Pl : 2, 6), I A इध् *indhe*, F इध् *indhe*
indhe, P F इध् *indhe*, B इध् *indhe* u Pl इध् *indhe* u Pass इध् *indhe*,
 Caus इध् *indhe*, Aor इध् *indhe* or इध् *indhe*, Deo इध् *indhe*

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Page 2, line 28, read *ai* instead of *āi* — P. 8, L 27, read *गपयमेतद् Garapayameṣṭ* — P. 10, l 30, add, 'ā, t, ṭ, ṭf' — P. 16, L 32, read *उपयानाṇam* — P. 19, l 1, dele 'or Vir-ṭṭa' — P. 30, L 38, add *अहः ahaḥ* — P. 39, l 34, add, 'The change of *n* into *s* in proper names, like *Trinayanā* is said to be optional (Śrī 16, 23)' — P. 43, l 18, read 'to shout' instead of 'to be happy' — P. 43, l 14, add, 'to sow or' before 'to weave' — P. 43, l 33, read *परि pari* instead of *प्रति prati* — P. 44, note, add, पुंमु *puṃsu* is in reality पुंम् *puṃm*, but the *m* of the base पुं *puṃ* being *paddanti*, native grammarians are much perplexed as to whether *m* should be changed into *Anusāra* (§§ 8, 133) or into *न* (§ 136) — P. 54, L ult., read धञ् *dhṛj* — P. 55, l 9, read 'he will enter' — P. 56, l 14, add, 'The vowel of *मह saḥ* and *पह raḥ* is changed into *सो o* (Pāṇ vi 3, 112), unless *Samprasāraṇa* is required, as in Pt. ऊटः *ūṭaḥ* (Pāṇ vi 1, 15)' — P. 56, l 24, read, 'Certain nominal bases, and see § 173' — P. 57, L 5, add, 'Final *र t*, *द d*, *व v*, *क k*, before the *s* of the 2nd pers sing Impf Par, may be regularly represented by *र t*, or by *स् s*, अवेत् *aveṭ* or अवेः *aveḥ*, thou knewest, अरुणत् *arunaṭ* or अरुणः *arunaḥ* thou preventedist' — P. 66, l ult., read *अनिं aṇi*, in compounds *बहूनि bahūni*, (this form is supported by Colebrooke, the *Siddhanta-Kaumudī*, and likewise by the *Prakīrṣā-Kaumudī*, which says, *अनिं । शी नुसेति केषित् अनिं । बहूनि नुमतिदेवः । बहूनि कुलानि । संयातयूषं नुमनिद्वयेके । बहूनि १*) — P. 75, l 14, dele धृ *dhru* — P. 77, l 25, read *उक्थयाम् ukthayāms* — P. 90, l 8, read *अयम* instead of *अयमय*; l 9, *aryama* instead of *aryamana* — P. 99, l 11, read 'Thus' instead of 'This' — P. 107, L 14, read 'four' instead of 'three' — P. 123, l 2 from below, read 'Pan vii 4, 4' — P. 132, l 22, read *अथर adhara* — P. 133, l 23, read *अः āḥ* — P. 141, l 33, add, 'and the Reduplicated Aorist' — P. 150, note 1, The rule is supplied on page 178, No. 139 — P. 153, note 3, add, 'Hu class, and see the rule on page 284, No. 162 f.' — P. 160, l 19, read 'ending in more than one consonant' — P. 163, l 13, read 'I Aorist *Ātmanepada*, see § 337, ll 4' — P. 167, l 12, read *अवरिष cararūṭha*, and see § 335, 1, and No. 142 — P. 167, l 33, read 'in the periphrastic future' — P. 168, ll 36 and 37, add, 'if without *s* in the periphrastic future.' — P. 168, note, read '§ 337, l 2' — P. 172, ll 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word — P. 176, l 10, add, 'to इत्, or before consonants to ईत्' — P. 182, l 3, add, 'Thus from *मी mī* or *मि mi*, *अमील aṃśta* from *दी dī*, *अदील aḍīṣta*, from *ली lī*, *अलील alāṣta* or *अलेष्ट aleshṭa* in the *Parasmaipada mī, mi*, and *lī* (optionally) take the third form' — P. 182, l 23, read '(as to दृश् *dṛś*, see Pan iii 1, 47)' — P. 195, l 29. The words placed between brackets were meant to be deleted — P. 203, l 20, read 'Aorist *Ātmanepada*.'